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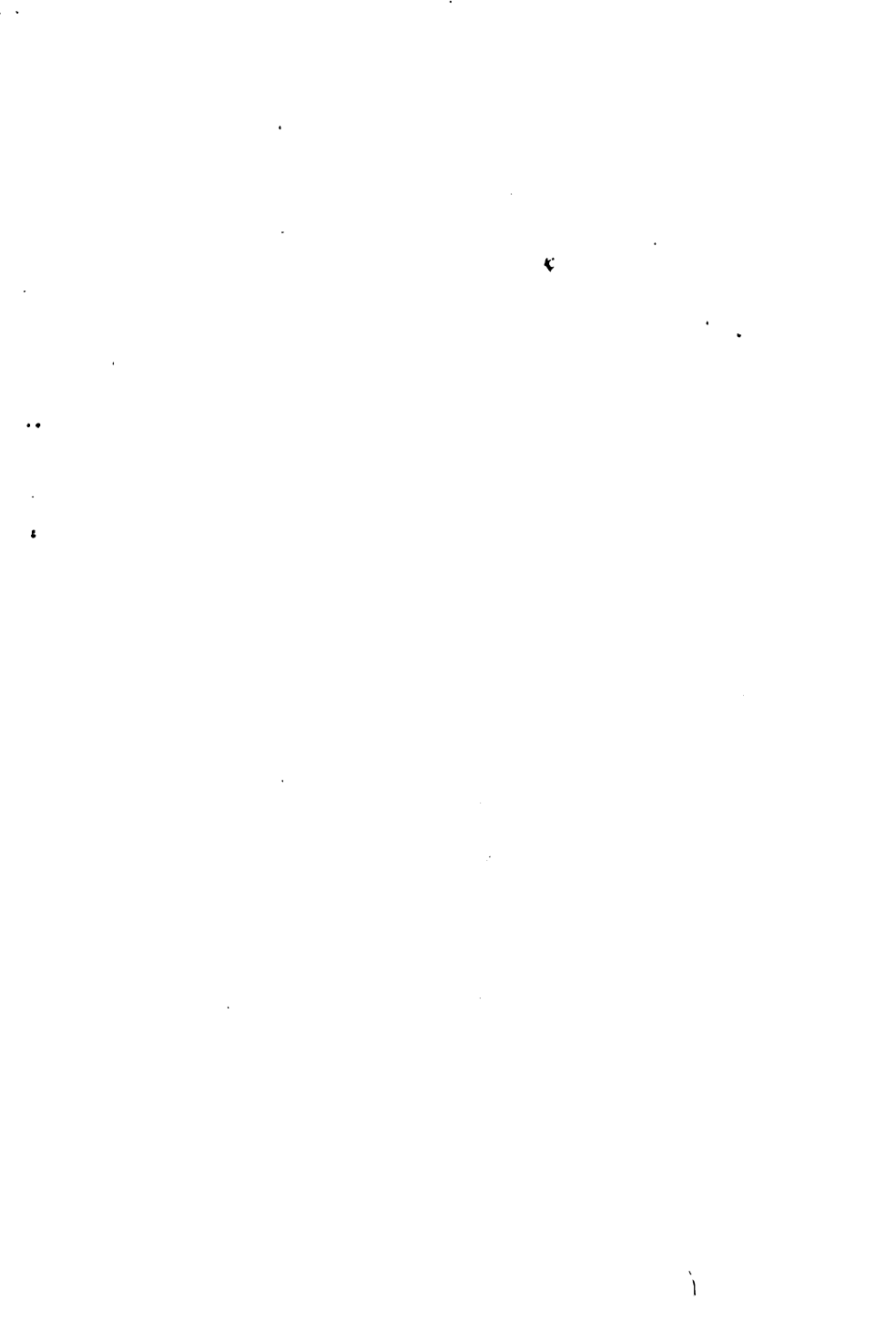
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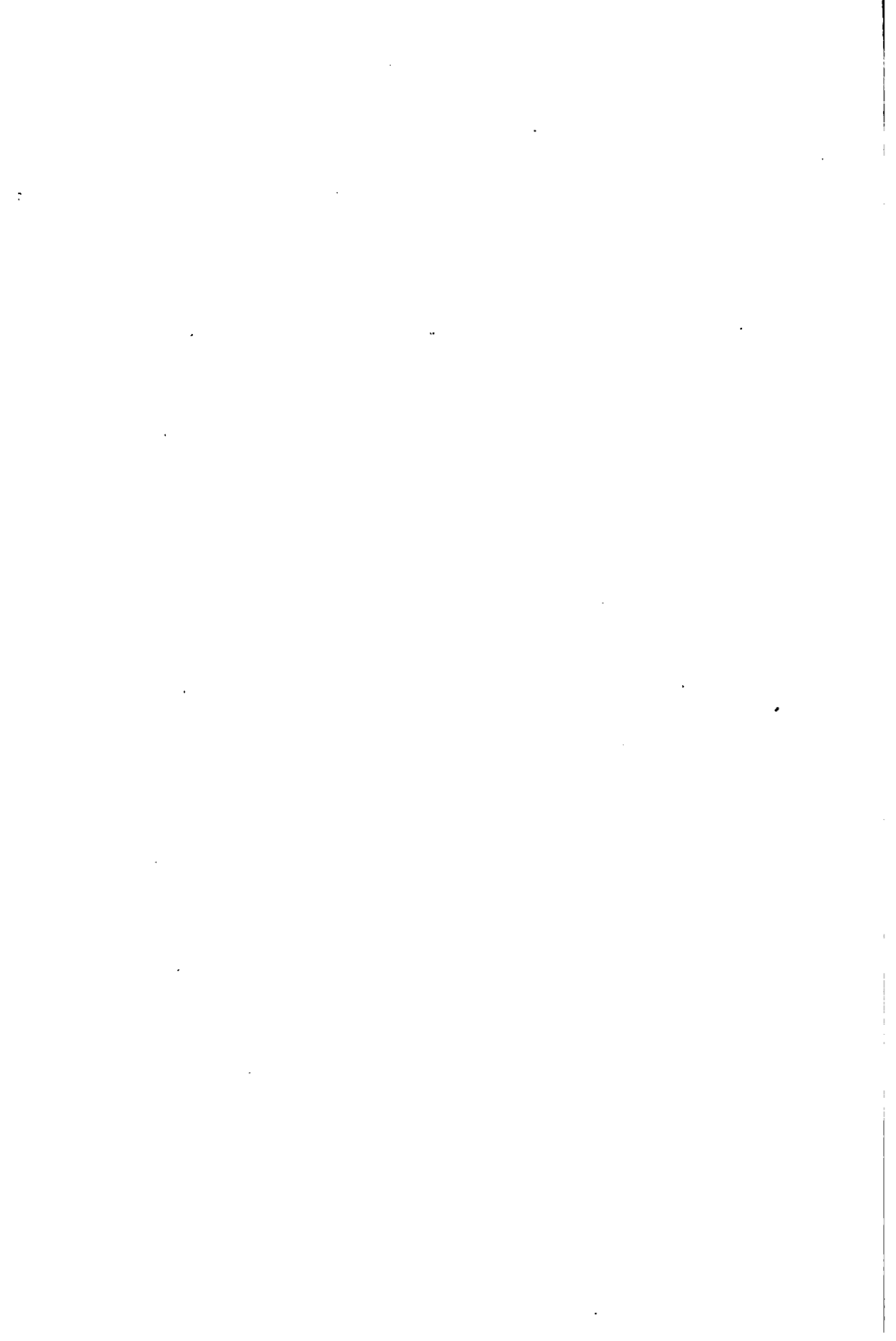
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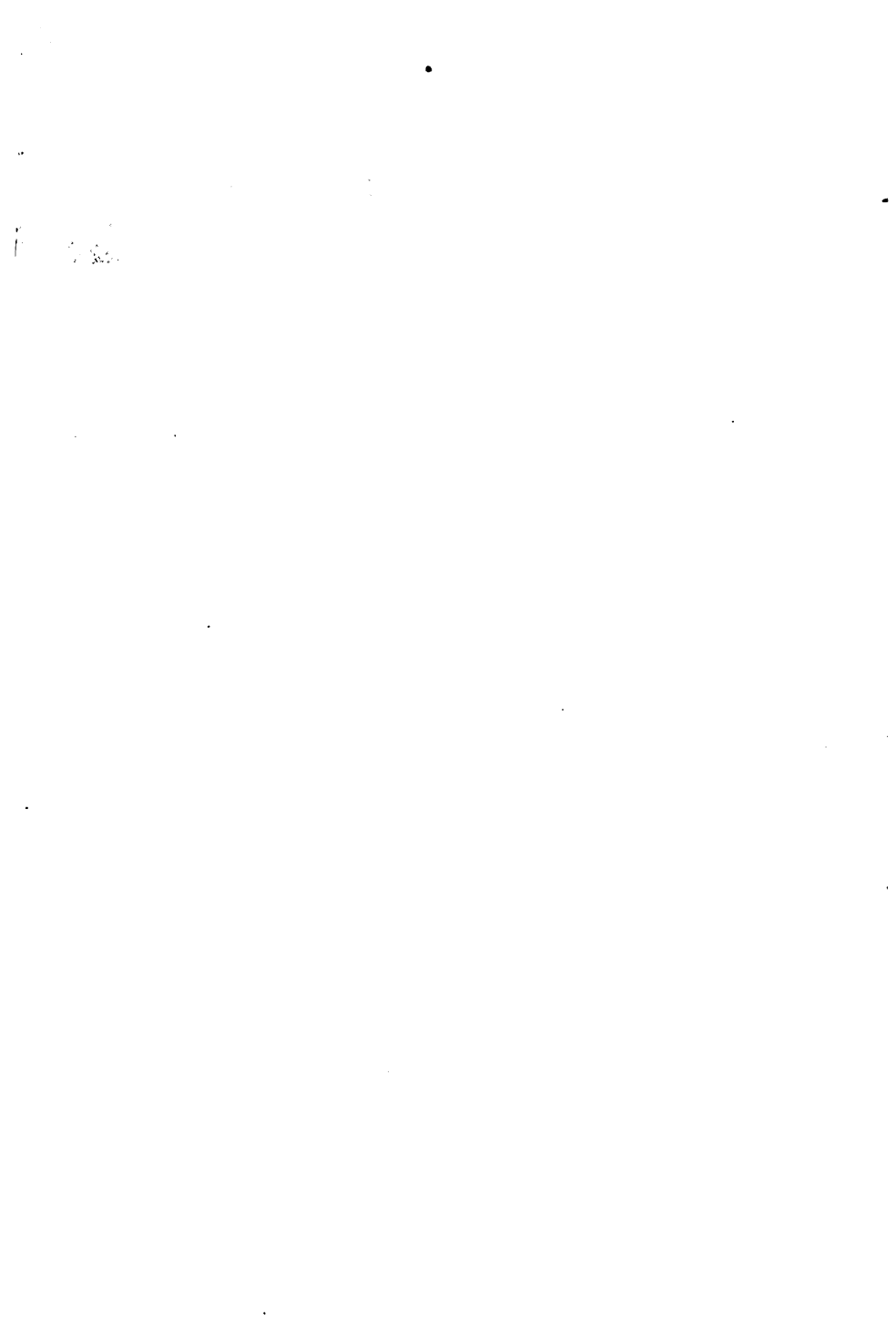
FROM THE BEQUEST OF

MRS. LOUISA J. HALL

**Widow of Edward Brooks Hall, D.D.,
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THE PEERLESS IDEAL OF YOUTH
(Hofmann, Christ and the Rich Young Ruler)

The Abingdon Religious Education Texts

David S. Downey, General Editor

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GEORGE HERBERT BETTS, Editor

JESUS' IDEALS OF LIVING

A Text-Book in the Religion of Youth, based on
Jesus' Own Religion and His Discoveries
of Truth

By

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For the sake of clearness and freshness of appeal, the biblical text used in this volume has been paraphrased by the author in modern English. Though adhering rather closely to the current versions, the original has been compared throughout.

TO A GREAT TEACHER
OF THE IDEALS OF JESUS
MY COLLEAGUE
DEAN EDWARD I. BOSWORTH

"Ideals make life, not fame nor gold;
And love sings low with fragrant breath:
'All else but soul and love grow old;
But soul and love bewilder death!'

"Give love to life; give love to man.
Give love to truth's eternal call.
The hasting world may go its span,
But soul and love shall vanquish all!"
—*Frederick Houk Law in "A Fugue of Youth."*

FOREWORD

THIS is a textbook in the religion of youth, based on Jesus' own experience. It aims to meet the religious and social needs of young folks in the later teens, whose most important business, whether in school or industry, is the forming of permanent *ideals*. Hosts of these eager boys and girls are anxious to know what it means to be a modern Christian. They want to know what is involved in living the Jesus Way in the twentieth century, in terms of their own life. They try to discover by watching their adult friends, and are often very much puzzled. Sometimes they observe no special difference in personal character between those within and without the church. They are frankly asking: "Is there anything *real* in religion? What difference does it really make if a person is a Christian?" Perhaps they see more difference in the case of their pious grandmother than in the case of their nominally Christian father; and they wonder if religion is going out of date. Frankly, they are not much interested in a grandmotherly religion; they want a religion of youth or none at all.

The author believes that the young man Christ Jesus lived and taught a religion for youth. It was partly the product of his own youthful struggles, adolescent ideals, and hungers for righteousness and truth. Most of the Bible was written by adults for adults, but in the life and teachings of Jesus we have a youthful religion which will always challenge successfully the loyalty of youth, because of its magnificent ideals. So this book endeavors to contrast clearly the low ideals of the world's common

practice with the noble ideals of Jesus the Christ, so that our young people may more clearly see what it means to live afresh the life of Jesus in the modern setting.

The chief aim of the book, however, is not simply to teach the ideals of Jesus, important though that is. It is to get Jesus' ideals of living actually into our boys' and girls' characters. So the "social project method" is used more frequently than the "knowledge-transfer method," though the appeal to authority, of course, is invariably to Jesus. The "Points for Discussion," at the end of each chapter, introduce many practical problems of modern American youth; and the additional questions "For Further Study and Honor Work" are for the more mature students and any who may be working for high-school credit for this course of study. In connection with each chapter some additional reading is suggested by reference to other books on the topics discussed. The author's thanks are here given the various publishers mentioned in footnotes, for the privilege of quoting copyrighted material.

G. W. F.

PART I

JESUS AND HIS QUEST OF IDEALS

CHAPTER I

JESUS THE PEERLESS IDEAL OF YOUTH

HAS it ever seemed strange to you that everything dates from the birth of Jesus Christ? This is history's way of confessing that his life was the greatest ever lived. What king or soldier, wise man or statesman has ever influenced the world like Jesus of Nazareth? Yet, in the first century, it took a very clear-sighted seer to foresee this wonderful personal influence of Jesus. Even his Christian friends at Philippi must have been surprised at the enthusiasm of Paul the apostle, when they first read in his letter to them this glowing tribute to the Master:

God has highly exalted him. He gave him the name which is above every other; that in Jesus' name every knee should bow, in heaven, on earth and in the under-world; and that every tongue should confess that Jesus Christ is Master, to the glory of the Father-God.—Philippians 2: 9-11.

How Jesus has won the world.—In view of the facts when these words of Paul were written, this was a most astonishing prophecy. He wrote this letter to Philippi in the year 63. He was at Rome, in prison, at the mercy of Nero; a giant at bay, a defeated man with an indomitable spirit. The name "Jesus," which he praised so extravagantly, was hardly known at all at the capital. The few who had ever heard it recalled the strange story of a wandering Galilæan teacher and healer, who had gotten into some trouble with his quarrelsome country-

men and was put to death, in his early thirties, by Pontius Pilate at Jerusalem, on the charge of disloyalty to the empire. His fame was limited mainly to those who loved him. A generation after, on the day Paul wrote to his friends at Philippi, the name Jesus was honored by just a few hundred humble followers, in a dozen or twenty little churches in the big coast towns, whither the enterprising Jews had carried their religion with their commerce. This was the Galilæan of whom Paul had dared to prophesy: "His name shall lead every roll of fame. The whole world shall reverence him. Every tongue shall hail him Master!" The scoffers at Philippi must have greeted this prophecy as the wildest vagary of a mere enthusiast.

Yet in a wonderful way the events of nineteen centuries have shown how clearly Paul saw into the future, for his strange prophecy is coming true. Already it is more than one third true. In the year of our Lord 1922 most of the civilized world claims to be Christian. Even Moslems call Jesus a great prophet, and thousands in non-Christian lands yield him loyal allegiance, a promise of his coming victory. Though millions still refuse to let the ideals of Jesus guide their wills and consciences, it is certainly true that his name now is above every other name in human life and history.

Jesus the greatest hero of youth.—Young folks, with their fine enthusiasm and natural hero-worship, usually find in Jesus Christ their noblest ideal. Though youth has many heroes, Jesus stands among them unrivaled and supreme. To make sure of this statement, the writer three years ago challenged some five hundred representative boys with this personal question, "*Do you know a better ideal than Jesus Christ? If so, who is he?*" This question was put up to all kinds of boys, of all ages

between ten and nineteen, in eleven States from Massachusetts to Colorado. The answers were honestly and privately given. There were both city and farm boys, both school and working boys, college students, church-school boys, reform-school boys, and street urchins; but out of the hundreds who gladly answered this personal question, all but three replied in the negative, and those three were probably Jews. Even they were unwilling to name any one as a rival to Jesus! One politely explained, "I am not of that faith." There is something wonderfully winsome about Jesus which appeals to all who have not lost their youth. The well-known magazine writer, Bruce Barton, under the title, "The Young Man Christ Jesus," well describes this fascination in his word-picture of Jesus' young manhood:

"Let me introduce you to the most attractive, most delightful man in all the world. You have never known him as he really is; all the pictures ever drawn misrepresent him. They have made him out a weakling, a woman's features with a beard—he who for twenty years swung an adz and drove a saw through heavy timbers, who for long days tramped the borders of his loved lake, and would not sleep indoors if he could slip away into his garden.

"An outdoor man he was, a man's man who could stand watch when all his friends deserted him in sleep, and could face the tempest in a little boat, calm-eyed and unafraid.

"They have called him a pacifist. How could they forget the day, I wonder, when in the midst of the hard-faced crowd he stood, and braiding a little whip, drove them out before him? Think you it was only the glance of righteous anger in his eye that sent them scurrying? I tell you that behind that little whip were muscles of iron, made strong by many years of labor, and a spirit that never once knew fear, not even in the presence of the cross.

"They killed him, of course, in the end, and sometimes I am almost glad that he died at thirty-three, with youth still athrob in his veins, and never an illusion lost or an ideal dimmed by age. Claim him, you who are young and love life; let no man dispute your claim. For he too was young, and is. He too loved laughter and life. Old age and the creeds have had him too long. I offer him now to you, in deed and in truth, Jesus of Nazareth, the joyous companion, the young man whom young men can love."

(Quoted in *Association Men.*)

Jesus' attraction for the rich young ruler—The Bible narrative which illustrates best this mutual attraction between young people and Jesus is the story of the rich young ruler. In this scene, given in three of the Gospels, a princely young fellow, handsome, rich, popular and conscientious, runs up to Jesus with an eager question and wins Jesus' instant admiration and love.

As Jesus was going on his way, a certain young ruler of a synagogue came running to him and kneeled before him. "Good Teacher," he asked, "what good thing shall I do to win enduring life?"

"Why do you question me about goodness?" replied Jesus. "God alone is truly good; but if you would enter into life obey the commandments."

"Which commandments?" queried the young man.

"These," answered Jesus: "Do not commit murder or adultery. Do not steal or slander or cheat. Honor your father and mother; and love your neighbor as if he were yourself."

"Teacher," said the young ruler, "all these laws have I carefully obeyed since childhood. What is it I still lack?"

Then Jesus, looking into his face, loved him and said, "One thing is lacking in you still. If you would be perfect, go and sell all your property, and dis-

tribute to the poor, and you will have treasure in heaven. Then come, be my follower."

But as the young man heard these words, his face became clouded, and he went away very sorrowful, for he was a man of great wealth.

Then Jesus looked around and said to his disciples, "What a struggle it is for a rich man to enter the kingdom of heaven!"—Matthew 19: 16-; Mark 10: 17-; Luke 18: 18-.

It is clear that this young man was an unusually attractive youth. Jesus saw his fine qualities at once and longed to add him to his group of followers if he only proved devoted enough. Very likely he was in his early twenties or a trifle younger. How enthusiastic he was! How earnest and sincere he seemed! What a disciple he would make, what a comrade for James and John, if he could only get his wealth under him and become loyal to the Christ and his great cause! No wonder Jesus loved him as he looked upon his eager, fascinating face and saw his great possibilities.

Now, we are raising the question here, Why was this youth attracted to Jesus? In a way, this princely young Hebrew, who thus eagerly met Jesus centuries ago, is typical of the youth of all the world who have been so drawn to the young man of Galilee. We shall better understand this drawing power of Jesus if we study this story in the Gospels. It is evident that the rich young ruler had known of Jesus by reputation and came to him with high expectations. There were doubts and deep questions in his mind. He felt sure this great Teacher could answer them. There were deep longings within him for the Life-worth-while, and strong feelings, too deep for expression. He believed this wise, quiet Master of men's souls could interpret them. With all his pride, he was

discontented with himself. This discontent grew as he came near to Jesus and felt his superior goodness and marvelous strength. He had tried to obey all the laws of the synagogue, but he knew in his heart he was not yet perfect. He saw in Jesus the ideal character and he longed to know the secret. "What is it I still lack?" he cried, hoping that Jesus might share with him the spiritual secret within his crystal life. How true to life this is, in our experience as older boys and girls! We look expectantly to Jesus Christ as the world's best interpreter of life, to learn his life secrets; his ideals of living. This is the simple purpose of this book, the aim of this course of study.

How Jesus gives ideals to youth.—We are now ready to define our terms. *An IDEAL is a vision of the Ought-To-Be—some good to be attained.* Whether it be in our own characters or in world history, an ideal is a challenge to a better life. First we must see it in imagination. then we must long to make it a part of ourselves; then we shall guide our conduct by it, we shall live it. An ideal is both light and power. It is light for conscience and motive-power for will. It is a standard by which we judge between right and wrong. When we see a noble ideal lived out in another's life, it gives us a holy discontent with ourselves until we make it our own and it makes more beautiful and strong our own character. This is the way of all progress, as the world grows better, for there is no progress without ideals, except by rare accident. Some great idealist discovers a new ideal. He sees a vision of the Ought-To-Be. It is something beautiful or true or good which, if put into life, will make a better world or a better character. Then he shares his vision with his friends and his ideal becomes real in life. Thus humanity makes progress.

Jesus is the peerless ideal of youth because he, among all the sons of men, has seen most perfect visions of the Ought-To-Be and has taught and lived them in his life. In his bright daydreams he saw many visions of the World-that-is-to-be; he called it the Kingdom of Heaven. He saw this ideal world must be a friendly world, a neighborly world of comrades in the arts of peace. He learned these things because God taught him, his Father-God with whom he lived so closely. Little by little he filled out the picture in his vision of the coming world, as God taught him truth after truth, and he wove these truths into life as challenging and unchanging ideals.

When Jesus met the rich young ruler he saw his chief weakness at once. He was trying to serve both God and Mammon. He was trusting too much in wealth. He was in danger of becoming a slave to his riches. His very heart was turning to heartless gold. Other friends of Jesus, like the rich Zacchæus, did not need this strenuous lesson, for they were generous already; but this young man was getting so stingy he needed to lose his gold to save his soul. At least he must face the test of which he loved the more, his money or his life. So Jesus dared him to follow him along the road of simple living and of human service. He startled the fellow's conscience by a new ideal of duty, the duty of using his wealth as God's trustee, for the benefit of the needy. He surprised him with a revolutionary ideal of happiness, a joy that is poor in possessions but rich in friendship and gratitude, finding its truest happiness in unselfish human service. It took very few words for Jesus to teach these ideals to the youth, for his life spoke louder than his words. At that very moment he was living these ideals, simply and beautifully, and so convincingly the young man must have felt the power of them. He could see these ideals in

Jesus' own triumphant life. They were real. They rang true.

How ideals develop character.—A nobler ideal always ruins our complacency. As soon as the young man felt the challenge of Jesus' ideals, his face became clouded and he turned away in discontent and sorrow. At that moment he lacked the grit to take the dare. He was afraid he could not live without his riches. So in deep sadness he made the great refusal. But from that moment he was a changed man. His light-heartedness was gone. He could never again be frivolous and live a trifling, selfish life, for he had caught Jesus' vision of the Ought-To-Be. He could never forget it. He could never again be both selfish and happy. As Dr. Hillis says: "He found the old zest of life had gone. Gone forever his contentment in fields and flocks, in houses and horses and goods, in books and pictures! He himself seemed but a phantom moving through a shadow world. Struggle as he would, he could not forget the new vision, nor find the old joy. At last he ceased struggling, and, fulfilling his vision, found the cross was the magic key that opened the door of happiness."¹

Whether or not the tradition be true, that this choice young man finally accepted Jesus' plan for his life, no one can say. Quite possibly he did, though the Gospels are silent about it. If he did, it was because the haunting ideals of Jesus would give him no rest. When once a young man sees clearly the vision splendid of nobler ideals of living, the result is either a deepening selfishness and a hardening heart, or a redeemed character.

Just how can Jesus' ideals of living redeem character? First comes a divine discontent with ourselves, as we

¹ *Investment of Influence*, Newell Dwight Hillis. Fleming H. Revell Company, publishers.

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measure ourselves by the standard of Jesus' ideal. Then admiration of Jesus as we see this ideal made real and concrete in his life. Then the deep conviction that we can never be right or happy until we undertake to live the Jesus-way. And finally the decision that, God helping us, we will live our life in the spirit of Jesus and loyally make his ideals ours. But this process is exactly what our fathers called *conversion*. In the providence of God, our yielding to the challenge of Jesus' ideals has wrought in us a change of mind and a change of heart; and this will rapidly work a change of character. We shall grow like the Christ, just as surely as we accept his ideals of living and make them our own.

POINTS FOR DISCUSSION

1. What do you like best about Barton's description of the young man Christ Jesus? How is this different from your ideas before?
2. What did Paul prophesy in 63 A. D. about Jesus' winning the world? How far has this come true? Do you think any other name is higher now in the world's roll of fame?
3. Do you know a better ideal for your life than Jesus Christ? How do you explain the fact that so many boys have decided that he is their greatest hero?
4. What drew the rich young ruler to Jesus? Why was Jesus so attracted to this young man? Did he love him for what he was, or what he might become?
5. Explain what an *ideal* is, and show how Jesus taught this young man in the story some revolutionary ideals of living.
6. Imagine yourself in the rich young ruler's place. Then explain why he didn't take Jesus' dare, and why he felt so sad about it. Do you think he may have changed his mind later, as tradition says?

7. Would better ideals help develop truer sportsmanship in your high school athletics? Try to figure out how. For instance, when the umpire declares a runner out at second, not seeing that the baseman dropped the ball, what will a strictly honest second baseman do about it?

FOR FURTHER STUDY AND HONOR WORK

(To be written out by those working for high-school credit)

8. What have ideals to do with conscience? Show how the rich young ruler's conscience was affected by the new ideals Jesus taught him.
9. When cheating in examinations is common in a school, and a new student comes who sets the example of strictest honor, and refuses to cheat, what effect does his ideal have upon other students? Why?
10. In Hillis' book, *A Man's Value to Society*, read the chapter on "Visions that Disturb Contentment." Then try to explain how higher ideals give us a wholesome discontent with ourselves, and how this leads to nobler character.
11. Sum up briefly your best reasons why boys and girls in middle or later teens need to study Jesus' ideals of living. In what ways do you think this course of study should help you personally?



NAZARETH, WHERE JESUS DREAMED THE DREAMS OF YOUTH

CHAPTER II

WHERE JESUS GOT HIS IDEALS OF LIVING

WHENEVER we hear or see a great and noble life, we are curious at once to know the secret of its greatness. It was exactly so with the people who met Jesus. "No one ever spoke like him," they said. "He was full of grace and truth," said another. "They wondered at his gracious words," reported Luke. It is interesting to search for the secret of his beautiful life and the noble ideals that made his life beautiful. To say that he was divine does not really answer our question. Though he was the Son of God, he entered this world as a helpless infant, and had to grow, learn, suffer, and develop with experience, like every one who ever lived. Let us study this human experience of Jesus, especially in his growing years of boyhood and youth, to see if we can discover where he got his ideals.

Nazareth, the home of his youth.—Though his home was never in the city, his youth was not spent in an obscure corner. Galilee was more thickly settled than mountainous Judæa. Nazareth was at the heart of the throbbing life of Palestine. Most of the great caravan trade routes ran near it or through it, and the boy Jesus must have learned much of the world just by staying at home and seeing the world go by. Almost daily he saw merchants from Damascus and Egypt, Tyre, Midian, and Arabia; pilgrims thronging to or from Jerusalem, and Roman soldiers from nearby garrisons. There were tradesmen, farmers, princes, beggars, politicians, priests, and lawyers; and the alert boy of Nazareth must have gleaned from many of them the knowledge of the world.

outside which his eager mind craved. Then, in solitude on the hilltop back of the town, he would think it all through for himself—this marvelous drama of God's ways in the world of men.

What an observation post his hilltop was! Beyond the Jordan valley eastward he could see the sun rise out of the Syrian desert many miles away, and set at evening in the Mediterranean, whose glistening sandy shore line was less than twenty miles to the west. How his imagination must have traveled as he caught sight of an occasional sail, headed perhaps for Corinth, or far-away Rome! While there at his feet lay the beautiful valley of Jezreel and the plain of Esdraelon, and far to the south, beyond the hills of Samaria, the mountains round about Jerusalem. It was a living map of his country's history. Before him lay the sites of twenty battles. He knew them all. How vividly he could recall the exploits of Gideon, Barak, David, Saul, Jonathan, Elijah, and the more recent heroism of the dauntless Maccabees! Could you have found a better place for a patriotic Jewish boy to live? Surely, Jesus dwelt among the highways of the life of the first century. We are not surprised that he knew human life so well. He had studied life in all its phases, since early boyhood.

The religious ideals of his home.—Every intimation we get shows us that Jesus' early home was one with the highest ideals. The home life was simple but comfortable, self-respecting and deeply religious. Mary his mother was a beautiful motherly character, in disposition much like Jesus himself. She deserves to be honored above all other women. Joseph must have been a kind and noble father, or Jesus would not have used the title "Father" as his dearest name for God. He had four brothers and at least two sisters (Mark 6:3; Matthew

13:56). This loving family group of nine or ten was Jesus' first school, in which he learned his first lessons about God and the life of genuine goodness. Early he was taught to pray, and the naturalness of his religious life must have been due to the simple, sincere piety of his mother and her early teachings. Directly descended from King David, this family was loyal to the finest traditions of a noble past. In spite of comparative poverty, they strictly observed the religious customs connected with Temple and synagogue, even including the expensive pilgrimages to the Holy City. Though his brothers were not always in sympathy with his public ministry, his mother Mary was faithful to him to the very last, and two of the brothers, James and Jude, became leaders in the early church after his death. Certainly, Jesus would say that he owed a great deal to his early home, the only home he ever really knew.

His early training in school and synagogue.—The neighborhood school, which the boy Jesus began to attend at the age of six or seven, was probably held in the synagogue, with the rabbi as schoolmaster. The language used was Hebrew, the ancient original of the popular dialect, Aramaic, which they spoke at home and on the street. Jesus doubtless also knew Greek, and very likely something of Latin, as a Roman garrison was only five miles from Nazareth.

If he had not already learned it at home, Jesus was taught at school to read and write the *Shema* (Hebrew for "Hear"), the beautiful confession of faith of the Hebrews, which they loyally repeat every morning and night. Find it in Deuteronomy 6:4, 5; 7:7.

**Hear, O Israel, Jehovah your God, Jehovah is One.
You must love your God Jehovah with all your heart**

and with all your soul and with all your might. . . .

Jehovah did not set his love upon you nor choose you because you were more numerous than other peoples, for you were the fewest of all peoples; but because Jehovah loves you.

Could Jesus have learned this beautiful creed at the age of six and not have it arouse his love for God and his assurance of God's love for him? At sunrise and at sunset he was taught to give thanks to God, as well as at every meal. Little was taught in the synagogue school except reading, writing, and the books of religion, the precious rolls containing the law, the prophets, and the writings of the wise. The school was rightly called the "School of the Book." Copies of the Scriptures were costly and rare. Few homes possessed them. The rolls were read at the synagogue services on the Sabbath and feast days, and explained and memorized in school on week days. Jesus had a chance to read them in the synagogue after school hours, and his frequent quotations from memory show how thoroughly he treasured them.

His first visit to the Temple.—Jewish boys ceased to be called children after they were twelve. At that age, in strictly religious families, they began to attend the great festivals three times a year. Jesus' first pilgrimage to the Temple was such an epoch in his life, it stands out in the Gospels as the one great event between infancy and manhood. Remember, in that warm Oriental land, Jesus was as manly at twelve as you were at fifteen, just on the threshold of young manhood. How proud he must have felt that day, when he caught his first glimpse of the domes and towers of Jerusalem, as his caravan climbed the steep trail from Jericho! It was a far greater experience than a country boy's first sight of the city. It

was his first glimpse of the sacred Temple, which he had long held in reverence as the home of the faith of his fathers.

All the sights of the city interested this eager boy—the shops, the street throngs, the palaces, and the signs of Roman power; but he was fascinated by the beautiful Temple with its gleaming walls of gold. Here he found the wise teachers whose names and opinions his *Chazzan* at home often quoted—Shammai and the other great scribes. He welcomed the chance to ask them the deep questions which no one in Nazareth seemed able to answer. In his eagerness to learn he forgot all about the time of the homeward journey, and the caravan left without him. When his returning parents finally found him, they saw a notable change in him. There was a new manliness in his boyish face. It was aglow with a high, joyous life purpose. At this crisis of his youth he had discovered what God wanted of his life, to help his selfish, sinful, needy brother men. He had found his ideal of a life of service.

His laboratory, a carpenter's workshop.—After this wonderful experience in Jerusalem we are told Jesus returned to Nazareth with his parents and lived with them in all due obedience as he grew into well-rounded manhood and won the favor of both God and men. At this point Joseph disappears from the story. Tradition says he died when Jesus was about nineteen. If so, Jesus, before he was out of his teens, was responsible for the support of a large family. He could not leave home to begin his work as a public teacher until the younger boys had become capable workmen and his brother James was old enough to be the responsible head of the household and the workshop.

For about twenty years, then, we may think of Jesus

working daily at manual labor as a skilled workman. "Is not this the carpenter, the son of Mary?" asked his neighbors (Mark 6: 3). Besides making simple furniture and farm implements, such as plows and yokes for the oxen, he was probably also a house-builder. If so, he did the work of a stonemason, for all their homes were built of plastered stone, the roofs alone being of wood. As the roofs would most often need repair, it is likely that much of his work was that of repairing and rebuilding roofs. His working in both wood and stone is alluded to in this lost saying of Jesus, found among the Greek papyrus fragments of an old library in Egypt dug up by English scholars about twenty years ago:

In the cleaving of the wood you shall find fellowship with me; in the lifting of the stone, there am I.

This work as carpenter and builder was an important part of Jesus' education, and his later teaching shows evidence of it. Many of his ideals were wrought out in this laboratory. We may be sure his handiwork was always plumb and level and finished with honest care. There was no scamping of materials or overcharging; no cheating with poor materials and charging for good, for he built his noble character into his work. Such contact with everyday life gave him a real gospel of labor. It gave him the workingman's viewpoint. Possibly he also employed labor. At least his experience gave him keen sympathy for toilers and for the common people in their needs and struggles.

His heroes, the Old Testament prophets.—Jesus owed a great deal to his Bible, the Old Testament. He must have studied it often, he knew it so well. He got much inspiration from the Psalms, Isaiah, and Deuteronomy, from which he often quotes. He took little in-

terest in the religion of the priests. In the age-long conflict between the priests and the prophets, shown in such passages as Isaiah 1: 10-17 and Amos 7: 10-17, he sympathized strongly with the prophets. He liked their emphasis on right living. The priestly ritual and burnt-offerings as a substitute for character did not appeal to him. He must have liked very much what the prophet Samuel said to King Saul:

Does Jehovah take as great delight in burnt-offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifices, and to hearken than the fat of rams.

—1 Samuel 15: 22.

Surely, he must have admired the courage of Amos in going before an immoral king and a corrupt high priest and denouncing both for their wickedness and the insincerity of their formal religion. Elijah must have been another of his heroes, whose brave stand against the priests of Baal, and the wicked Ahab and Jezebel, saved the worship of Jehovah from being entirely lost. How his heart must have been stirred by the messages of Micah, the champion of the down-trodden poor! How his tender heart responded to the pathos of Hosea and the loving-kindness of God which Joel proclaimed! But it was the dauntless courage of the prophets, their demand for social justice and heart righteousness, and their stanch defense of the needy and oppressed which stirred the soul of Jesus with a love for their splendid ideals. Jesus was successor to the prophets, not the priests.

His friendship with his Father-God.—We may be sure that many of Jesus' ideals were born in his noble home-life, his school, synagogue and Temple, his contacts with men, his daily work, and especially his study

of the heroic lives of the ancient prophets that he found in his Bible. But we cannot forget that his highest inspirations came straight from God himself. From early boyhood his great ambition was "to be about his Father's business." He lived always as in God's presence, so close to God and so perfectly in harmony with his will and purpose he once said to his friends, "I and the Father are one." So perfectly did he receive into his life God's Spirit it was possible for him to conquer all temptation, and his purity of heart helped him to see God's truth with wonderful clearness. By swift intuition, more directly than by reasoning, he seemed to be able to pierce through facts to real causes, and thus to understand life. Thus the ideals of Jesus, who understood so well both men and God, seem to us the most beautiful and convincing of all the world's standards of living.

Where are you finding your ideals?—The most important task for anyone in high-school years is the selection of ideals. In your daily experience you are seeing pictured in life all kinds of ideals, good, bad, and best. What sort of a hero appeals to you—the reckless daredevil of a wild-west show, the selfish society belle, the hard-fisted fighter, the unscrupulous money-getter, the wily politician, the lawyer who defends the rights of the poor, or the shrewd attorney, or the sympathetic physician? What sort of people are really your heroes? Whether you realize it or not, every day you are judging between the ideals that make these different types of human character.

What kind of ideals does your own home teach you? Are you learning there the beauty of life-sharing, of fine patience, of mutual considerateness? Just what has been the net result of your ten years in Sunday school? Not merely how much Bible have you learned, but how much

true religion? What has your school life put into your character, as well as into your mind? What sort of life has it taught you to like? What sort of ideals have you found in your friendships? What ideals of sportmanship have you learned in your games? In recent years, as you have done various kinds of work or perhaps have joined the ranks of industry, have you found such ideals as Jesus worked out in the shop at Nazareth? Try to take account of stock, as you begin this course in the study of Jesus' ideals of living, and list your own life standards, the ideals by which you are building your life.

POINTS FOR DISCUSSION

1. Why do you think Nazareth an especially good location for Jesus' early home? Describe its situation, and its varied contacts with life.
2. How did Jesus' home life influence his early ideals? What do you think he owed to his mother?
3. What sort of education did the synagogue school give him? Describe his youthful experience with the great teachers in the Temple at Jerusalem. How did this visit affect his life? What was the permanent effect on his life ideals?
4. What heavy responsibility seems to have fallen upon Jesus in his late teens? Describe his work as a carpenter. How did this work develop his character? His ideals? His sympathies? How did it prepare him for later service?
5. Show how his Bible inspired his ideals. What three books did he quote oftenest? Why did the prophets appeal to him most strongly? In what ways was Jesus like these prophets?
6. Our surroundings largely determine our ideals after all. How different would your ideals be to-day if you had always lived on the island of Yap? Why?

FOR FURTHER STUDY AND HONOR WORK

(To be written out by pupils working for High-school credit)

7. In Farrar's *Life of Christ* read the chapter on the "Home at Nazareth." Then state in writing what you think Jesus owed to his home and parents.
8. For a vivid description of his early life and training read pages 49-56 in Kent's *Life and Teachings of Jesus*. Then write your conclusions as to the way his work as a carpenter developed his ideals of living.
9. Can you fully explain the origin of his ideals without considering his close friendship with his heavenly Father? How did his personal religious life affect his character? How do you think God taught him his standards of right and wrong?
10. Try to figure out where you got the ideals you are now living by. Which of them came from your home, your school teachers, your chums, your older friends, your church school and church, your mates in the shop, the books you have read, etc. Have you lost some good ideals that used to mean a lot to you? Why?

CHAPTER III

HIS VICTORY OVER FALSE IDEALS

A YOUNG man still in his teens was making good wages in a great metal industry in which there was a secret process carefully guarded by the company. Because of this secret process the product of this factory was the best of its kind in the world and the enterprise was very successful. Only the most trusted employees were allowed in the secret-process shop. It was rigidly guarded against all others. The sign "Positively No Admittance" was enforced by guards at both entrances.

This young man had worked two years for the company and the manager had noticed his unusual skill and his loyalty to his work. He was promoted several times and finally was asked to join the trusted, highly paid staff in the secret-process shop. Here he gradually learned the jealously guarded secrets, unknown to any competitors of his company. One evening as he was sitting alone in the park he was approached by a man with a foreign accent who proved to be an industrial spy. After some friendly conversation the stranger explained his errand to the young mechanic. This secret process, it seems, was so greatly needed in his country, in connection with its military plans, that he was prepared to pay a large sum for the secret. He finally offered the young man a bribe—he politely styled it a "bonus"—equal to ten years' wages, if he would furnish him a type-written description of the coveted process.

Never had this young man of nineteen faced such a

moral battle. He saw at once it would mean treason to his country as well as disloyalty to his employers who trusted him, if he should sell this important trade secret to a representative of a foreign and unfriendly government. The Spirit of Evil within him said: "What difference does that make? You are in this world for what you can get out of it. Every one else is getting his; now is your chance to get yours." Thus ideals of selfishness and greed clashed viciously with his Christian ideals of honesty and fair play to those who trusted him. If he had proved false to these ideals of honor, it would have changed the whole course of his life. God must have helped him, for he refused the bribe. He won the victory over false ideals.

The perplexity of the young man Jesus.—We must not think that Jesus escaped the usual perplexities of young men on the verge of a career. As he faced his lifework we find he was very much troubled. At last the longed-for time had come when he was not needed at home to support the family; so he was free to go on his public mission. For a long while the conviction had been growing upon him that he must be the Messiah for whom his people had been waiting. His experience when John baptized him confirmed this belief. But he began to see that he could not become the kind of Messiah the people wanted, for his ideals would not let him. In fact, the more he learned about life at the capital, the surer he was that his ideals of righteousness and justice and religion, which he had learned at Nazareth, were quite contrary to the ideals of the Pharisees and other religious leaders at Jerusalem. He saw it was going to be harder than he thought, to be faithful to the vision God had given him. Even after making his public consecration at the Jordan, he faced the battle of his life. It was easier to go back to

Nazareth and stay there the rest of his days. In great conflict of mind he plunged into the wilderness, to get away from men, where he could think and think and think.

The conquest of selfishness.—So keen was Jesus' mental struggle that he forgot to eat. His appetite was entirely gone. Perhaps he snatched heedlessly the meager food the wilderness afforded; but he was so much troubled by his doubts and temptations that he ate practically nothing for days. After several weeks had passed, hunger suddenly reminded him of the urgent need of food:

If you are really the Son of God as you imagine, tell these loaf-shaped stones to turn into bread.

It was the voice of the Tempter, a sarcastic suggestion, doubting his Messiahship and daring him to test his power by a selfish miracle. By this time he must have been nearly starved; but no, he could not be a selfish Christ and save the world. So he conquered his appetite and remained true to the unselfish ideals of his boyhood home. It was the memory of a Bible passage that helped him win this victory:

It is not bread only that keeps a man alive, but the message of God to his soul.

The temptation to abuse his power.—The longer Jesus kept up his vigil in those lonely days of struggle the surer he became that God had given him a unique mission in the world, with unusual powers. The big question for any young man on the threshold of his lifework is the problem of how to use his power. Of course this problem absorbed the thought of Jesus in those critical days.

From that dreary wilderness of Judæa he could probably see gleaming in the morning sunlight the golden towers of the Temple, on the mountain miles away. As he was thinking of the popular expectation of the coming of a King-Messiah, the temptation came to him, Why not make the daring leap some day from the Temple pinnacle, when a great crowd is there to see his divine power save him from injury? It was the kind of thing the people were watching for. How quickly they would welcome him, worship him, and hail him as their Christ! It would be the shortest cut to immediate success.

Ah, but this recklessness would be tempting Providence; and would do no one any good, even if it should do him no harm. He must not use his wonderful power except to help people in need. Again his ready knowledge of the Bible helps him conquer the false ideal suggested in this second temptation.

The temptation to compromise with evil.—We may be sure that in those days of mental conflict Jesus suffered a great variety of temptations, of which the three reported by Matthew and Luke are only samples. He was fighting the battle royal for the supremacy of his high ideals, and every evil motive and false ideal attacked him. It was no mere drama or sham battle. He was fighting for his soul. The climax evidently came with the insidious suggestion, in the last temptation, that at least he might do a little evil, that good might come:

The Tempter then led him to the top of a very high mountain and let him see at a glance all the kingdoms of the world with their pomp and glory. "To you," he said to Jesus, "I will give all this authority and splendor, for it is mine to give to whom I will. If you will only do homage to me as your overlord, this shall all be yours."

No mountain anywhere is high enough for such a vision. Jesus must have seen all this in imagination that day, but it was none the less real to him. He felt within him the power to win riches, popularity and political influence, so that the whole world might be at his feet if he would only pay the price. Then after he had won the world, how easy it would be to make people do his will and obey his fine ideals of living! What a subtle temptation! But it would be doing evil, that good perhaps might follow. And to do this he would have to be false to himself. He would have to compromise with Mammon and the spirit of Evil, and be false to his own ideals. This he could not, would not do. He refused to be simply a popular Messiah, the sort the people wanted but did not need. He stamped on all these false ideals and declared he would worship God and serve him only. God help him, he could not do otherwise. God surely did help him, for never again did such temptations bother him. He had won his victory for life. Ever after that battle of the wilderness, the Christian ideals were fearlessly and unswervingly championed by Jesus.

The moral battles of youth to-day.—There is something very modern about this story of Jesus. His temptations were of the same sort as are apt to come to every young man at the beginning of his career, and to young women also. Everyone has to face the temptation to be selfish rather than useful in the world. How many yield, under the guidance of low ideals! How many, feeling new powers within them, waste and abuse these powers, instead of saving them for noble deeds! How many compromise with evil, cut the corners of duty and sacrifice their principles, instead of fighting manfully against temptation as Jesus did and winning the battle royal of life!

Such moral battles test the fiber of character and settle one's destiny in life. One of the foremost questions to be decided is whether you are going to make selfish pleasure and personal gain the chief aims of your life. If the young mechanic described at the beginning of this chapter had been a money worshiper, or if he had been a slave to his appetites, or cared more for selfish gratification than for honor, he never could have refused that glittering bribe. He would have imagined to himself the selfish pleasure he might get spending all that gold; and every moment he entertained the tempting suggestion, his moral power to resist it would be oozing away.

The abuse of power is a constant temptation to youth. A vigorous body with long arms and big muscles is a great asset for a young farmer, likewise for a prize fighter! Shall our young Jess Willards use this wonderful physique to serve humanity by raising bumper wheat crops, or abuse their power pummeling rival pugilists, just for fame and the gold prizes to be won? Keen intellects that revel in the war of wits are very useful in our modern world. If a boy is fortunate enough to have such a mind, shall he fritter away his powers trying to find the combination to beat a faro bank or a roulette wheel and to become the shrewdest "poker shark" in town, or shall he sharpen his wits for some good purpose? Lawyers are needed whose legal knowledge shall not be sold to protect corrupt corporations, but used to defend men and women from social injustice. Lawmakers are needed who shall not be mere slaves of a party, but loyal first to their country. Physicians are greatly needed, with fine medical skill and the power to fight disease and win the grim battle with death—not simply to concoct patent medicines the sale of which might make them rich. In countless other ways men may consecrate or misuse their

powers, and usually the moral battle is fought in youth that decides which it shall be.

The way to win moral victories.—God helped Jesus win his battle in the wilderness by preparing him in his Nazareth home for the test. No victory is won on the spur of the moment. It took years of religious training for Jesus to develop those splendid ideals which made him strong to resist his temptations. It was because he had practiced his ideals and principles so long and was so sure they were right, that he simply would not be false to them if he could. So his battle was won really before it began, though he did not know it at the time, for it was a real struggle and a strenuous one.

The young mechanic in our story won his victory in the very same way. He was strong enough to resist the wily briber because, through the years of his childhood, he had built up a keen sense of honor, he had accepted as his own the Christian ideals of loyalty to his employer and his country. Thus his ideals served as an effective suit of mail, real moral armor, and temptation could not pierce it. The best way, then, to conquer low ideals is with high ideals. We need to understand the ideals of Jesus and make them our own so that we may win our fight for character. And we should never forget that in all our moral conflicts we may have the sympathetic help of the Young Man of Nazareth, because he suffered such bitter temptation himself and won his victory. He helps us by his example and he helps us by his presence, as well as by his teachings. We should find his comradeship in every moral struggle.

POINTS FOR DISCUSSION

1. Try to explain why Jesus felt he must bury himself in

the wilderness for those weeks of lonely struggle with clashing ideals.

2. Explain how natural it was at that time for the temptation to be selfish to come to Jesus. Show how this question has to be settled early in life by all of us. In what forms does this temptation attack you?
3. Tell what you think of that test of the use of his power, in Jesus' second temptation. What if he had safely made that daring leap? Was it really worth trying? Why was it wrong anyway?
4. In what good ways can a young man with unusual physical strength use his great power? How do some men abuse it? Likewise how do beautiful women misuse or consecrate beauty?
5. Discuss the temptation of the young mechanic in our story. How strongly would that big bribe have appealed to you? Try to explain how it was possible for him to win his moral victory.
6. What does it mean to compromise with evil? Explain this by the story of Jesus' last temptation. Why is it wrong to cheat in games or in examinations?
7. Show how Christian ideals serve as a suit of armor to protect us against temptations and help us to win our moral battles. What do you think of Jesus' use of Bible quotations in this story? Have you ever conquered temptation that way?

FOR FURTHER STUDY AND HONOR WORK

8. Why do you think it was hard for Jesus to start on his public ministry? What dangers do you think he saw ahead? How did his ideals, learned at Nazareth, differ from the popular ideals of the Pharisees?
9. Imagine how different the life story of Jesus would have been if he had yielded to these temptations, and had become the kind of Messiah the Jews wanted rather than the kind they needed.
10. Let the girls in the class consult the Bible dictionary

to discover the shape of loaves of bread in Jesus' day, and compare them with stones in the wilderness.

- II. In case of young men and women with alert, keen minds, show how the temptation often comes to them to abuse their mental powers. Suggest a variety of nobler ways in which they might serve the world with their special talents. Then tell which appeals most strongly to you personally.

CHAPTER IV

JESUS' IDEAL LIFE: UNSELFISH HAPPINESS

Study Matthew 5: 1-16.—The Beatitudes of Jesus, or the Blessed, form the most compact statement of his personal ideals that we can find. It is a sort of shorthand picture of Jesus' ideal person and the kind of life such a person lives. It is a happy life, of course, but a life of unselfish, self-forgetful happiness, the only kind that really lasts.

Jesus' new ideas about happiness.—Every one claims the right to be happy. It is the natural right of every human being, and Jesus encourages it. Yet what strangely different opinions people have about happiness and having a good time! Some are happiest when they are noisiest; some think they are happiest when they are drunk, while others foolishly take drugs to reach their dizzy heights of joy—which end in depths of woe! Some are happiest at their work, others at their play, while some discontented folks are never quite happy except in their dreams. All are seeking happiness, whether they admit it or not. All wish to know where and how to find happiness.

We discover how revolutionary Jesus' ideals were when we see that his ideas about happiness were quite the opposite of popular views on the subject. People thought he was queer, because he had such strange ideas; but we now see how wise he was. Notice the striking contrasts here.

THE WORLD SAYS

Happy are the proud and the rich.
Happy are they who never know sorrow.
Happy are the ambitious pushers.
Happy are they who are not bothered by a conscience.
Happy are the absolute tyrants.
Happy are the voluptuous pleasure-seekers.
Happy are the quarrelsome who fight for their "honor."
Happy are they who escape persecution.
Happy are they who never are ridiculed or slandered.

JESUS SAYS

Happy are the humble, the poor in spirit.
Happy are the mourners, the penitent.
Happy are the gentle and unassuming.
Happy are they who intensely love the right.
Happy are the kind and merciful.
Happy are the pure-minded.
Happy are the peacemakers.
Happy are the martyrs to a great cause.
Happy are you who have borne insults and slanders because you are Christians.

When Jesus first began to teach these startling new ideas, how surprised people must have been! And what a comfort it was to the humble, unassuming folks who heard him to find they did not need to be rich, proud, and powerful in order to be happy! Jesus taught them how to be happy with what they had.

His ideals of personal goodness.—These nine Beatitudes together describe a true Christian character. Notice that the first four give us Jesus' ideal of a Christian's own inner life, apart from his fellows. He must be humble and teachable, so that he can learn and grow in the graces of the Christian spirit. He must be sorry

for his sins or he never will be able to quit them. He must be truly meek, that is, gentle, modest and self-controlled, not easily provoked. And his love for the right must be so strong it will seem like a great hunger or thirst in his soul.

People who are spiritually proud, like the Pharisees, who think they are good enough already, are pretty sure never to grow better. Cock-sure goodness is a counterfeited. Folks who boast that they are holy can never be really good at heart until they repent and learn to be humble. Sometimes we become poor in spirit through a bitter experience that cures us of our boasting. It is like a boy fancying he could run a hydroplane, without practice or instruction, just because he could sail a cat-boat and had a few times driven a Ford! In reckless self-confidence after watching the pilot of the hydroplane "take off" a few times, he boastfully tries it himself, when the next mess-time gives him his chance. By good luck he takes off successfully, but immediately discovers how foolish his boast was. He finds the complicated task is beyond him. He sees the abyss of his ignorance. His wild ride ends suddenly in the waters of the bay, fortunately shallow! He is very penitent, sincerely humble, and meeker than Moses.

Many a reckless boy thinks in his pride that life is an easy sail. But he soon discovers the journey to be more complicated and dangerous than he dreamed without Christian ideals to help him. After falling in moral defeat he becomes quite humble and penitent. Such experiences help us to be meek. Meekness is a combination of modesty, gentleness, and the self-control that stands provocation. The word "meekness" is unpopular, it sounds so much like weakness, and most folks misunderstand it. We should learn the lesson though, that boys

and girls who are "pushful," elbowing their way through life, trampling on the rights of others as they seek their selfish ambitions, are quite sure to fail. They lose out in the end and the honor they seek, the office they covet, the prize they would take by storm, go to some gentle woman or gentle man whose unassuming modesty and quiet self-control win our confidence and admiration. Such is the unobtrusive meekness that gradually wins the world.

His ideals of social justice.—In the next three beatitudes Jesus briefly suggests his gospel of justice and fair play, about which he has a great deal to say later. His good news for the making of a new social state is just a gospel of organized kindness. The world was cruel, full of despotic tyrants with absolute power in politics, war, business, trade, the courts, and even in the home, where the husband's will was absolute law. Jesus doomed all this tyranny by his quiet words, "Blessed are the merciful." All kinds of injustice must give way to kindness and the Golden Rule. Jesus' sympathetic heart felt compassion for every abused, ill-treated person. Do you feel compassion for the elevator boy who lost his job through another's carelessness, for which he was in no way responsible? Jesus could not be happy until such a wrong was righted. He would beg that boy's employer to be merciful; he would stand for the square deal.

The happy people who are pure-minded see the likeness of God in human nature. So they respect the persons of others. They cannot think of wronging them. Not only the sin of impurity but every other attack upon the rights of others is like an insult to the Father of us all. Peacemakers are, of course, happy, if they succeed in settling the quarrel. Otherwise it is dangerous business; they are likely to meet blows from both sides, especially

if it be a family quarrel. Notice Jesus does not say, "Blessed are they who never fight." Sometimes even peacemakers have to fight in order to make peace, as was true in the World War when peace-loving nations had to unite to conquer a peace for the world. But usually the peacemaker is the fair referee who in a kindly spirit leads both sides to see the real justice in a quarrel, and whose friendly heart helps to make everybody friends again. What a compliment it is to anyone to be asked to settle a hot dispute! Fighting, after all, is the worst way to decide anything, and seldom is any question really settled that way.

His ideals of sacrifice and service.—There is a superlative degree in happiness. It comes only to the martyr and to those who sacrifice for others. It is the joy of the cross, the joy that shines through tears. Jesus knew all about this and he wanted his followers to know it also. Persecution never hurt a noble man nor a good cause. Some of the missionaries in Shansi in 1900, who were slain by the infuriated Boxers in spite of their devoted service of the Chinese people, died with radiant faces because they found themselves sharing the glory of martyrdom for their Master's sake. Now, on every anniversary of their death their graves are honored by the grateful Chinese whose hearts were conquered by their sacrificial love. No true friend of Jesus was ever ashamed to suffer for his cause. Ridicule sometimes is the keenest suffering to bear. Jesus reminds us of this in his last beatitude. When a Christian boy has to work in a shop among profane shopmates who pretend to despise his religion and try to laugh it out of him by ridicule, he has a chance to win the joy of this climax of the Blesseds. It is real persecution. He is passing through the fire that will test and refine his faith.

If his loyalty to Christ holds true, it will shine like gold in the fire. He will win at least the silent respect of his persecutors and perhaps win them to Christ by his steadfastness.

These typical ideals of Jesus are not complete without the crisp and challenging paragraph which follows the Beatitudes. (See vs. 13-16.) Here he speaks of the Christian's good influence and his ideal of service. Like *salt* and like *light*, we must serve our community. Just as salt preserves food, the Christians in a city must keep it from moral decay. Just as the beautiful sunlight makes life and health and growth possible and drives out the germs of disease, so the Christian spirit banishes hate and sin and evil. Our loving service must radiate like sunlight. It is the Jesus way of living. And he assures us it is the way of happiness.

Happiness depends upon character.—From the foregoing discussion it is clear that happiness does not depend upon possessions or circumstances as much as upon character. Many rich people are not happy. Many favored by fortune miss happiness. The happiest folks, after all, are the good people who reap the happiness they have sowed, making others happy. Jesus warns the world they are seeking in the wrong direction for real happiness; the true sources of it are elsewhere, in the springs of character. In fact, it is foolish to go seeking for happiness anyway. Mere pleasure-seekers seldom find lasting joy. You may get amusement and pleasure alone and selfishly; but there is no selfish road to happiness. It has to be shared to be true and lasting.

These same beautiful gems of thought, the Beatitudes, also teach us the simple beginnings of usefulness and influence. Mere popularity is often superficial, but real influence for good in the world must have character be-

hind it. It is just the sort of a life described here in the Blesseds that counts with us all. As President King says, "Happiness itself attracts, wins, weighs with men. Happiness implies a vitality that has a kind of contagious quality. And the qualities that are conditions of enduring happiness thus naturally become conditions of influence as well." The happy life, the influential life, and the useful life all take the same prescription. All are based on the heart righteousness, the social justice and the sacrificial service so compactly suggested in the nine Beatitudes of Jesus, this beautiful rainbow of his ideal life, which he himself personally so well illustrated.

POINTS FOR DISCUSSION

1. Real Christians should be happy. Compare the popular ideas about happiness with Jesus' ideals in the nine beatitudes; then tell which side you agree with, point by point.
2. Which of these nine new ideas of Jesus do you think was strangest and most revolutionary?
3. Make a list of different kinds of good times that money cannot buy, and some of the most precious things you have which you would not sell. Then what has money to do with happiness?
4. Discuss what Jesus meant by meekness. Try to explain why unassuming people often succeed better than the pushful sort. Why do you dislike the girl or boy who is conceited and aggressive?
5. If you know any boy or girl who is being treated unjustly, think how you can prove Jesus' fifth beatitude by your sympathy and help.
6. Have you ever stopped a quarrel? Explain how you did it and why. What satisfaction did you get out of it? Did you find the happiness promised by Jesus? When is it right to fight?

7. Have you ever been laughed at for being a Christian? Did it make you angry, ashamed or really happy? What did you do about it?
8. In how many of these nine ways did Jesus himself live the ideal life of unselfish happiness? Illustrate.

FOR FURTHER STUDY AND HONOR WORK

9. In President King's little book, *The Way to Life*, read his fine interpretation of the Beatitudes, pages 13-48, and report briefly two points you liked about it.
10. Think through the connection of the first four beatitudes, till you can show clearly Jesus' four steps in personal goodness.
11. Just to discover how Jesus got his ideals often from his Bible, see if you can find the roots of these Beatitudes in such passages as 2 Samuel 22: 26; Psalm 37: 11; 24: 4, 5; 107: 9; Isaiah 61: 2, 3; and 55: 1, 2.
12. In the sixth and seventh chapters of the Acts read the story of Stephen's martyrdom and discover if you can the secret of the martyr's happiness.

CHAPTER V

JESUS' IDEAL WORLD: A HEAVENLY KINGDOM

OUR previous chapter describes the personal life that is Jesus' ideal. He also has an ideal for the world, a social ideal, which he calls the kingdom of God, the kingdom of heaven. Most religions are priestly religions, beginning and ending in worship and in the personal duty of men to their God. Only the religion of Jesus and the Old-Testament prophets has social ideals, with a vision of an ideal society, a friendly World-that-is-to-be. The most revolutionary thing about all Jesus' teaching was his new gospel of the coming Kingdom, the rule of God's good will on earth.

The kingdom of God is at hand.—When any great teacher appears in the world his very first message is apt to be noteworthy. When we reflect that Jesus had been getting ready for years to speak his first public message, it reminds us of its unique importance. In Mark, the earliest Gospel, we learn that

After John had been imprisoned, Jesus came back to Galilee proclaiming the Good News of God, saying, "The time has come, the Kingdom of God is very near. Repent and believe this Good News."

It is plain to us that this is why Jesus left his carpenter's shop to become a traveling teacher. He had a burning message for men that he could not wait longer to proclaim. It was time to herald the coming of this new kind of world in which God's will should rule and in

which men should live together like friendly workmen. Just what he had in mind he explains in his wonderful prayer:

Thy kingdom come: Thy will be done on earth as well as heaven.

This is Jesus' definition of the kingdom of heaven. We may be sure he prayed this great prayer earnestly every day. It was his most fervent desire. It included everything else that counted at all. He has left it on the lips and hearts of all the Christian world. In all lands this prayer will be offered daily until his faith and hope are fully realized.

Jesus' vision of the World-that-is-to-be.—As a boy in Nazareth, like every other boy, he dreamed of the future. He was happy and he unselfishly wished to share his happiness with everybody. His daydreams wove a beautiful enchanted world in which every woman was as pure and lovely as his own mother and every man as noble, just, and kind as his father Joseph. It was to be a friendly world in which hate and sin and all other ugliness gave way to love, truth, and beauty, because God's good will was being lived by men.

Into the fabric of his fascinating vision Jesus wove the Old-Testament teachings about the coming Day of Jehovah, the future Messiah, and the ideals of social justice, which he read of in the synagogue rolls containing the glowing messages of the prophets such as these:

Let justice roll along as waters and righteousness as an ever-flowing stream.—Amos.

For I desire kindness rather than sacrifices, and knowledge of God more than burnt-offerings.

—Hosea.

And what does Jehovah require of you, but to act justly, to love kindness, and to walk humbly with your God?—Micah.

Multitudes, multitudes in the valley of decision! For the Day of Jehovah is near in the valley of decision.—Joel.

Cease to do evil, learn to do right, seek to be just, help the oppressed, give the fatherless justice, plead the cause of the widow.—Isaiah.

The sensitive heart of Jesus often mourned over the wrongs of the poor and the injustice often practiced by the rich and powerful. As he worked at his trade year after year, always dealing honestly and justly with everybody, he thought, Why should not every workman and business man be just and fair? As he went about the village, after his day's work was done, and visited sick folks and helped the needy, he thought to himself, What a world this would be if everybody only knew the joy of being a good neighbor and a true friend! Meanwhile God was gradually teaching him that this was exactly his divine purpose for the future of this world. This world must grow better! Progress is the will of God for men! How mightily Jesus' faith grew as he pondered it! If God is to win the victory, men must help him in a wonderful comradeship of service, until this world becomes a civilization of friendly neighbors. So Jesus came to feel that in his own bright dreams he had really been dreaming God's dreams after him.

GOD'S DREAMS

"Dreams are they—but they are God's dreams.
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,

That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—God's dreams?

"Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—God's dreams?"
—Thomas Curtis Clark in the Christian Century.

And so it came to pass that Jesus of Nazareth, finding that he alone had caught the great vision of the coming Kingdom, set out *to make God's dreams come true*.

Beginning the work of the Kingdom.—Gradually he grew into the full conception of what it means to be Messiah. He did not seem to see the cross at first, or what his great mission would cost him. But he could see a day at a time and just met the opportunities as they came to him as he "went about doing good" (Acts 10: 38). While constantly telling folks of his vision of the new world and teaching them how to live in it and speed its coming, he illustrated his gospel in the simple beauty of his life. His teaching came with the fresh power of a new message of good news. His life of gentle kindness and compassion attracted every kind of person in sorrow and need, especially after it was found that he had mysterious power over sick bodies and minds. Then the multitudes came to him with such expectant faith it was easy for him

to cure them, and he gladly helped them in every way he could, just to make this world a happier world, like the World-that-is-to-be. But he tried to make them see that he cared more about the cure of souls than bodies and would always return to his favorite topic and tell them, in some fresh, vivid way, what the kingdom of heaven is like.

It was at his old home Nazareth that he stated most clearly his purpose in this strange public mission on which he had started. It was a sort of inaugural program he gave them there in the old synagogue of his boyhood when he quoted Isaiah 61 and impressively said he was fulfilling this very prophecy in his own work:

God's Spirit has come upon me,
For he has consecrated me
To bring Good News to the poor.
He has sent me to proclaim
Release to the prisoners of strife
And recovery of sight to the blind;
To give liberty to men crushed by tyrants;
To announce the year of Jehovah's favor.

—Luke 4: 18-19.

It was a wonderful program. His jealous neighbors at the time misunderstood him and acted shamefully. But he went on with his program, doing everything he could to make this world a heaven on earth, though he met more opposition than he probably expected. Then he grimly settled down to the long, sad fight with his bitter enemies who wanted to be selfish and keep this world a place of unfairness and injustice.

How the kingdom of God is coming.—Swain in his little book, *What and Where Is God?* gives this beautiful definition: "The kingdom of God is a loving, intelligent

family, organized around the Father's good will, living in the universe of his home, using the forces of nature as the instruments of his will, and making all things vocal with his wisdom, love and power." From some of the parables it is evident Jesus thought of his ideal world as the great glorified family of the Father-God. It is also quite clear he realized it would take a long time before this loving kingdom would perfectly come, though he taught that the life of the Kingdom had already begun. Using vividly the present tense, he said, "The kingdom of heaven *is* in the midst of you."

In little gems of teaching he showed them its character and the manner of its coming. He had in mind no political kingdom of force and material splendor, as many of his friends expected. The Kingdom was to be sought quietly as the greatest treasure in life, as the pearl merchant finding a matchless pearl sold all his possessions to purchase it. Though the Kingdom was to grow unobtrusively and from small beginnings, as the mustard tree grew from the tiniest seed, yet it would outgrow this modest circle of a few disciples with increasing dignity and power. From heart to heart and life to life this living message of good will shall spread, leavening human life with its purifying, uplifting influence, exactly as the yeast in the meal leavens the rising dough in the housewife's baking:

The Kingdom of Heaven is like yeast which a woman took and buried in three half-pecks of flour, for it to work there until the whole mass was lightened.

Our responsibility for the coming Friendly World.

—Nineteen centuries have passed and still we pray, "Thy Kingdom come." The great hope of Jesus is not yet realized. When we think of the injustice and sin in

our life to-day, Jesus' Friendly World seems far away. Yet it is surely coming, for in very many ways the world has grown better since Jesus' day, as the leaven of his ideals has been working. To the young people of America in this wonderful generation there comes a unique call to rally to this mighty cause. "To whom much is intrusted, of him shall much be required." Ours is the only country in the world which offers free to all its boys and girls a high-school education. In recent years the whole world has been looking to America not only for financial aid but for leadership in ideals. What are you young folks doing about it? If you respond with enthusiasm and consecration to the ideals of Jesus for a better world, and decide to make your own country thoroughly Christian, the kingdom of heaven will speedily come in the rest of the world. The fair rule of God's good will prevails in thousands of homes in America, but it does not yet rule business or politics in city, State, or nation.

If we young people would have a hand in bringing in Jesus' ideal world, our task reduced to simplest terms is to apply to life in every possible way the Golden Rule. Our Friendly World must begin in our own home. Give the Golden Rule full sway there and watch what happens! Then try it on the playground, in the shop, at school, wherever you meet your comrades in the give-and-take of life. The splendid fellow who refused election as next year's football captain because he knew perfectly well he was not the best man for the place was a moral hero and a royal sport. He knew he had won the vote of the team partly for his football ability but more for his good fellowship and popularity. He had been only a fair half-back, but there was old Nick Winters, who had starred two years at tackle and had been the mainstay of the team all this season. Nick was clear-headed, a good general,

and had every right to expect the captaincy. Even though he did not shine socially, it was a shame not to give him the election, for he deserved it. Loyalty to the Golden Rule made Harry Whiting decline in Winters' favor. He had caught the look of sudden disappointment in Nick's face, and putting himself in Nick's place he saw his duty very clearly. It was a fine thing to do, and anything less would have been unfair to Nick and untrue to the best interests of the team and the school.

And what is the Golden Rule in industry but just such good sportsmanship in the business world? The square deal would always prevail if men were careful to put themselves in others' places. It is a very poor sport who slights his work when the foreman is not looking. It is not playing the game. If your work is not up to standard, in quality or quantity, that foreman will be held responsible. Put yourself in his place; have you treated him fairly?

A great teacher has said: "The kingdom of God is the greatest fight for which men ever enlisted and the biggest game that was ever played. The odds are always against you. It is just as if a lone little eleven on the gridiron should see the whole crowd from the bleachers pouring down into the field and lining up against them. Yet you know in your soul that you are bound to win, for God is playing on your side, and God has unusual staying powers. All who have ever fought for the kingdom of God know that there is a strange joy in it. The memory of one good fight for freedom or justice gives a thrilling sense of worth for a lifetime. There is even a stern sense of humor as you watch the crowd rolling down on you and you wait to be trampled upon!"¹ Thus, the same

¹ Rauschenbusch, *Christianizing the Social Order*. The Macmillan Company, publishers.

writer suggests, the loyalty of youth is easily secured in the service of Christ even for some forlorn hope, when the adventurous and chivalrous spirit is appealed to. The appeal of the kingdom of God calls forth the spirit of battle and the finest temper of sport. Where do you line up in this world contest?

POINTS FOR DISCUSSION

1. How often do you pray, "Thy kingdom come"? Just what do you mean by it?
2. Show how Jesus' ideals of the World-that-is-to-be grew out of his study of the Old Testament and his boy-hood dreams of the future.
3. What did he teach about the growth of the Kingdom? Explain with special care his parable of the leaven. What did he himself do to help bring on earth the heavenly kingdom? What do you think of his "inaugural program"?
4. Do you think American young folks have any special responsibility in this matter? If so, why? In your own community what influences stand in the way of Jesus' brotherly world?
5. Discuss that story of the high-school boy who declined the election as football captain. What is good sportsmanship? What has it to do with the coming of God's kingdom?
6. If the Golden Rule should be perfectly enforced in your shop or school, what things would have to be changed? Make a complete list. Now, just what can you do about this?

FOR FURTHER STUDY AND HONOR WORK

7. Find out what sort of kingdom of God and what kind of Messiah the Jews of Jesus' day were expecting. See Daniel 2: 44; 7: 13, 14; Psalm 72: 8-11; Isaiah 9:

6, 7; Psalm 89; Jeremiah 23: 5, 6; Micah 1: 1, 2 and Zechariah 9: 9, 10.

8. In Kent's *The Life and Teachings of Jesus*, read pp. 159-167 and then make up your mind what Jesus really meant by the kingdom of God, writing your statement carefully. Why didn't he call it the republic of God or the democracy of God? Would this last term mean anything essentially different?
9. Make use of your knowledge of history and compile a list of proofs of human progress, showing how fast the kingdom of God has been coming in the past century. In what definite ways has the world been growing better?

CHAPTER VI

THE PRICELESS VALUE OF HUMAN LIFE

ONE of the queerest things about this Nazarene, so the rulers and scribes thought, was the high value he put on every living person. He did not agree with the high-brow teachers with no sympathy at all for common folks who said, "The ignorant multitude who do not know the law are a cursed mob" (John 7:49). He was not particular in his choice of friends. He was friendly with anyone whom he thought he could help, even social outcasts, ostracized tax robbers, and beggars. He visited the homes of the poor as much as the rich and was equally at ease in both. Just as he used to work with great pains to save from ruin some Nazareth neighbor's crumbling old house with rotting sills and collapsing roof, so he seemed to delight in saving a wreck of a man or ruined woman. When the cynics laughed at his odd tastes he quietly explained, "The Son of man came to seek and save the lost."

The infinite worth of a soul.—His best friends finally came to understand his strange democracy in friendships. They saw that Jesus believed a man was still a man however low he had sunk in sin, and that his soul—every man's soul—was infinitely precious. It was a crime when a person was treated by others as if he had no soul; but when a man forgot his own soul Jesus thought him very foolish:

What good will it do a man to gain the whole world, if he lose his own self? For what could a man give to buy back his life?—Matthew 16: 26.

Be on your guard against covetousness; for a man's true life does not consist in the abundance of the things he owns.—Luke 12: 15.

Jesus saw some of his neighbors struggling to get rich and piling up great wealth year after year, counting themselves rich or poor according to their possessions but forgetting their souls. Yet their one lasting treasure of priceless value was the invisible self, the spirit self they had forgotten in their mad scramble for things. These things—all mere things—must perish in a few years; but the self, the soul, time itself cannot destroy. Nothing in the world is worth so much.

The most wretched soul is worth saving.—It was strange how all miserable and neglected souls recognized Jesus as their friend and came to him for help. And yet it was little wonder, for everyone else treated them without mercy, especially the insane people and the lepers, whose wretchedness was supposed to be caused by evil spirits. So heartlessly were these unfortunates treated even by relatives, that they were driven out of their homes and forced to live in caves or any sort of shelter they could find outside of towns or villages. But evil spirits never frightened the brave heart of Jesus; probably he did not believe in them anyway. He pitied these wretched folks with all his heart and refused to run away from them, when every one else avoided them and shouted "Unclean!"

Once when Jesus was staying in one of the towns, behold there was a man all covered with leprosy. On seeing Jesus the leper threw himself at his feet and implored his help, saying, "Master, if you are only willing, you are able to make me clean."

Reaching out his hand in pity, Jesus touched him,

saying as he did so, "I am willing. Be cleansed and healed."—Luke 5: 12-.

The crowning act of kindness was when Jesus touched the leper. Nothing else could possibly have made the poor wretch feel Jesus' sympathy like that. No one had touched him for a long time. The law of the priests forbade it. But Jesus cared more for the law of love than the law of the priests; and in touching the leper he reached his heart. He seemed to see through the poor, disfigured body and found the man's soul. Even a leper was a man. God loved him; he was worth saving.

God loves and tries to save lost men.—This was the great motive in the life of Jesus. He learned the true worth of a human soul when he discovered the undying love of God for every person.

For God so deeply loved the world, he gave his only Son, that every one who trusts in him might not perish but have enduring life.—John 3: 16.

Jesus was trying to make God's dreams come true. To do this he must prove to men God's love for them, by his great kindness. Nothing else could teach how sacred human life is. God's love makes sacred every man's soul. To emphasize this, when the Pharisees found fault with his kindness to outcasts, Jesus told them this little story of the shepherd's tireless search:

Which man of you, if he has one hundred sheep and has lost one of them, does not leave the ninety-nine on the moor and go searching for the lost one until he finds it? And when at last he finds it, he lifts it to his shoulders glad at heart, and on reaching home he calls his friends and neighbors together and says, "Come and share my happiness, for I have found my sheep, my lost one."

In the same way I tell you, there will be more gladness in heaven over one repentant sinner than over ninety-nine pious persons who feel no need of penitence.—Luke 15: 4-.

And then he told them the story of the lost son, a story which has taught the world ever since the divine Father's infinitely patient love. After the Pharisees had heard this touching story of their wandering brother and the heavenly Father's joy at his repentance and return, even their hard hearts must have felt some compassion as Jesus quoted the Father as saying:

You, my son, are always with me, and all that is mine is yours also. We were bound to make merry and be glad, for this brother of yours was dead, and has come back to life; he was lost, but is found.

—Luke 15: 31.

A lost boy is only a boy not yet found. God is still searching for him. To despise any soul, lost or found, is to overlook God's patient love and forget the sacredness and worth of everyone who is human.

The preciousness of children.—Here again we find something new in the teachings of Jesus. One of the tragedies of history in many lands is the pitiful cheapness of child life. Unwelcome babies often come to a cruel world. They have been drowned, sold into slavery, given away, or just abandoned without pity. Countless poor homes are rich only in unwelcome children; and many childless families of wealth do not know how poor they are. One has the six twins and the other the "twin six."

Who ever thought of so honoring children until Jesus took them in his arms and blessed them? He even told his hearers, mostly adult church members at that, that they must become like innocent, trustful, teachable chil-

dren, or they never could enter his kingdom of heaven. He was very indignant when his disciples tried to keep the children away from him, and gave orders to let them come to him freely. His dignity as a teacher did not prevent his becoming the children's champion. He even said, as he placed a little child in the midst of the company and threw his protecting arm around him,

Whoever, for my sake, welcomes one little child like this is welcoming me, . . . and whoever causes the fall of one of these little ones who trusts in me, he were better off if he were cast into the sea with a great millstone round his neck.—Matthew 18: 6.

His appreciation of children was not due simply to his love for them, but also to his knowledge of their power to learn and grow to greatness.

Human life worth more than property.—In all the ages past, human life has been held too cheap. The cruel laws of the Middle Ages punished by death more than a hundred crimes and offenses, including burning a house or stealing a horse. The sacred rights of property have been jealously guarded but men's lives have not always been so well protected, and women and children have suffered the worst. Jesus found this sadly true in his day. Wealth then was reckoned largely in flocks and herds. A sheep then was the standard of values, as Jesus' parables often suggest. On one occasion, and doubtless often, Jesus reminded them how much more precious human life was than the sheep by which they reckoned their wealth:

Which one of you, if he had but a single sheep and that sheep fell into a hole on the Sabbath, would not take hold and pull it out? Is not a man, however, of more value than a sheep?—Matthew 12: 11.

We must remember that when Jesus asked this question human slavery was common almost everywhere. When men and their families were actually sold for gold, they were not valued much more highly than sheep, sometimes children even less. Even in Greece, the most highly civilized land in those days, three fourths of the population were slaves. The great public works in all countries then were done by slave labor. The pathos of the huge pyramids of Egypt is the fact that those mighty stones were raised to their places, not by massive steam cranes such as we use to-day, but by the back-breaking labor of unpaid men, forced to toil under a slave-driver's lash. Well might Jesus in the first century ask the question, "Is not a man of more value than a sheep?" If the Pharisees had answered, they would probably have said, "It depends upon the man." Jesus set an entirely new valuation on human life when he taught that *all* men, however poor, sick, or sinful, are more precious than property.

What is life worth to-day?—Nothing proves more clearly that Jesus has been winning in the world than the fact that life is more precious than it used to be. Wherever this humane teaching of Jesus has gone and has got into life, human slavery, which cursed the world so long, has gone forever. Women and children who were really the slaves of men, are now at last getting their full rights as citizens in most civilized lands, whereas a century ago they were working in English coal mines and little children were driven with whips to work in cotton mills.

The common people almost everywhere, who were mere serfs if they were not slaves, and subject to the tyranny of kings and nobles, have now come to their own. In a wonderful way the kings and nobles have disappeared and the common people rule. As we go on with

this course and study the ideals of Jesus in the special fields of social justice and righteousness, we shall ask ourselves how it is with our world to-day. In the World War millions of lives were lost. Was the common soldier counted cheap? Was he sacrificed needlessly? It looked so in Germany's mass movements of shock troops. But America at least spent millions for the comfort and happiness of the common soldiers when not actually fighting. There were no Y. M. C. A. huts or recreation centers for the soldiers of the Roman legions, or even the crusaders under Richard the Lion-hearted!

How is it in your town?—Every year there are thousands of unnecessary deaths in our careless country. How many of these were in your town the past five years? What about our industrial accidents? Is it necessary for so many workmen to be killed or maimed in our monster steel plants and on our railroads? Why are factories so slow in installing elevator gates and safety guards at the jaws of dangerous machines? Ah, it is because new machinery costs employers more than new men. Why were matches made with poisonous phosphorus until very recently, though the workmen ultimately caught that deadly disease called "phossy jaw"? It was all for the sake of dividends.

Do your merchants sell pure food and drugs, or the adulterations that are dangerous and often deadly, thus making blood-money at the risk of human life? Are your schoolhouses and theaters provided with fire escapes or are they dangerous fire traps? What about the homes of the poor in your city? Are they germ-laden death-traps or safe and sanitary? Are your poor crowded into a slum district where the death rate is three times as high as in the ward where you live, and the death rate of babies far higher? Are your worst street crossings guarded suffi-

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ciently or are there hundreds of lives lost through criminal carelessness every year? Are your motormen and automobile drivers humane enough to drive safely or do they recklessly push through traffic as if human life were cheap? Have the people of your State and city accepted fully this foremost ideal of Jesus? Have they learned from him that life is worth far more than property, that a soul is infinitely precious?

POINTS FOR DISCUSSION

1. How did the Pharisees criticize Jesus' choice of friends? Why do you think he was so democratic?
2. What did he teach about the value of an individual? Did he feel this way about degraded outcasts or just folks who were good? Why was he so kind to the leper? What great ideals did he teach in his parables of the lost sheep and the lost son?
3. Did the world before Jesus value children as cheap or dear? Illustrate. What did he have to say about the value of a child? What were his reasons?
4. Why did he compare the worth of a man with the value of a sheep? What shows us that in former times property was valued more than human life? In what ways can you prove that human life is not so cheap to-day as in the first century? What do you think Jesus' teaching has had to do with it?
5. Are you apt to value people according to their usefulness to you? Are you treating everyone in your school or shop equally? If not, why not? What would Jesus do about it?

FOR FURTHER STUDY AND HONOR WORK

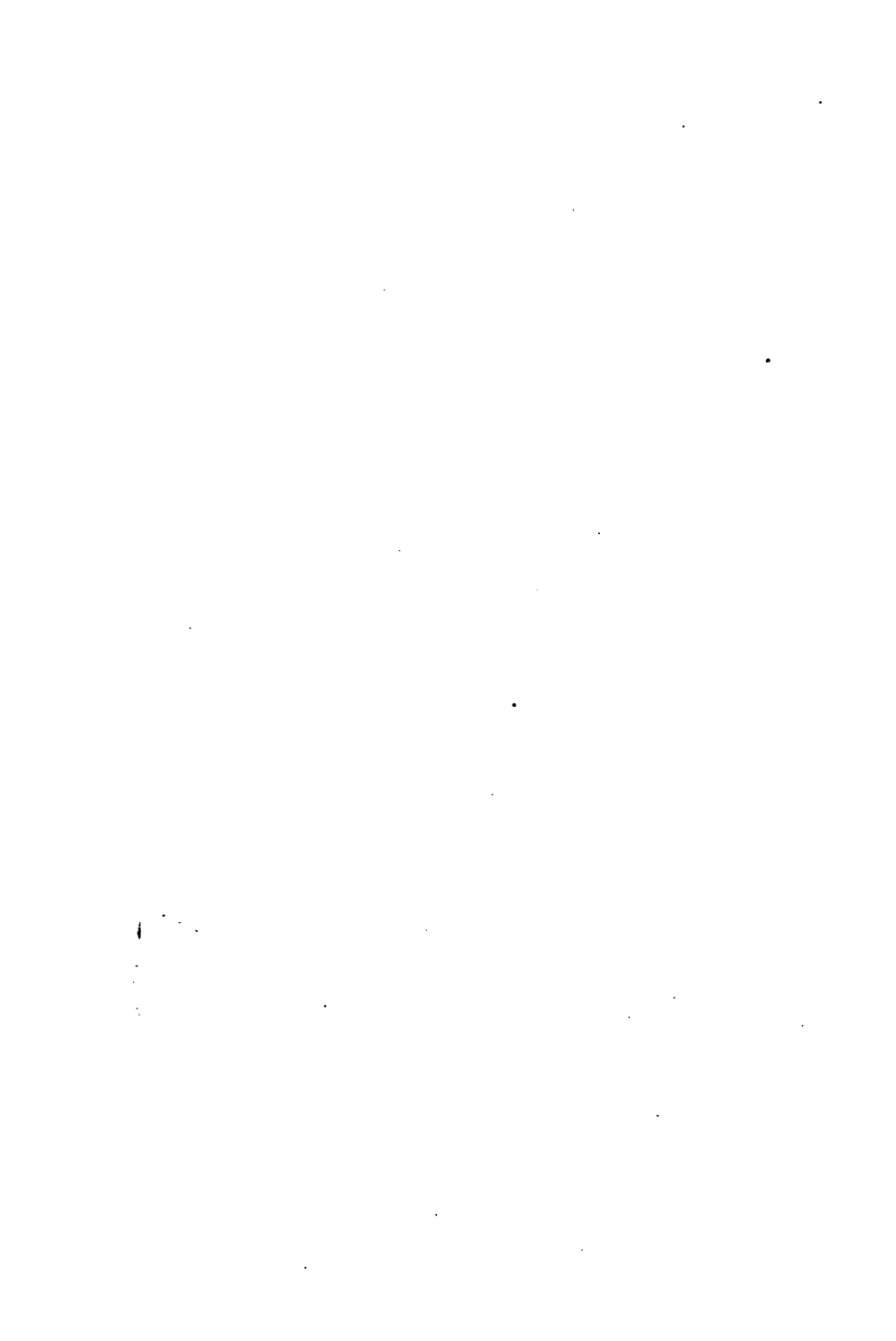
6. Do you think of a Chinese as worth as much in God's sight as an American? How does the work of a mod-

ern missionary put in practice Jesus' ideal about the worth of a man?

7. Show how this principle of Jesus strikes a death blow at all caste spirit, aristocratic family pride, and race prejudice. Can your life stand this test personally?
8. In Rauschenbusch's *Christianizing the Social Order*, read pages 412-418, on "The Conservation of Life," and then make up your mind what your own town has yet to learn from Jesus on this great truth.
9. Find out what needless loss of life there was in your town last year, if every one had had Jesus' ideal of the value of life. Are your local factories equipped with all necessary safety appliances to protect life? Choose one of the class to write for the local paper a short article suggesting points in which greater care is needed to protect life in your city.

PART II

JESUS' IDEALS OF PERSONAL GROWTH



CHAPTER VII

THE FOUR-SQUARE SYMMETRY OF LIFE

WE all admire a broadly trained man or woman. As we grow older we long to attain this ideal of development ourselves. Often, however, young people do not grow evenly. In fact, we frequently see boys and girls whose awkward bashfulness is due to rapid growth of arms, legs and feet, and who haven't yet discovered what to do with their hands! Internal organs have not kept pace with overgrown limbs, and muscles have not yet been trained to work together with smoothness and grace. We do not need to worry over this stage of development, for it soon passes with normal growth. As we grow into maturity our bodies tend to grow symmetrical.

Far more serious is the uneven growth into one-sided manhood due to the neglect of body, mind, or soul. It has been quite common for scholars to neglect the body, not realizing that success must begin with physical fitness. On the other hand, many people neglect the mind and pamper the body in very foolish ways. Even to train the body to wonderful strength and perfection is sadly one-sided, if meanwhile the mind is left untrained. The ignorance of prize-fighters is sometimes pathetic, in contrast with their marvelous physical strength. And even sadder is the neglect of the religious or social nature by young folks with sound bodies and good minds. Wise educators aim to-day to develop the fourfold symmetry of life in growing boys and girls, having in mind the four-square man or woman each of us longs to become.

How Jesus grew into manhood.—We could not take Jesus as our ideal person if he had been eccentric and

one-sided. Little is reported about his early life, but the fact which impressed Dr. Luke, his biographer, as most notable was the natural way Jesus grew into manhood on all four sides of his nature:

They returned to Galilee, to their home city, Nazareth, and the child developed and grew strong in spirit, filled with wisdom, and the grace of God was upon him.—Luke 2:40.

And his mother treasured all these events in her memory; and Jesus made progress in wisdom, and in stature, in God's grace, and man's good will.

—Luke 2:52.

As a boy in Nazareth Jesus seems to have had the broad interests of a normal boy and lived the all-round life. He must have reveled in wholesome sports and outdoor living, for he enjoyed the open air as a man and seldom stayed long under anyone's roof. He certainly did not neglect his mind, for he developed one of the keenest intellects this world has ever known, while in his religious and social nature he had marvelous power. The interesting point is, he *grew* in all these ways, in even, natural development, all through the growing years of life, and his example furnishes splendid ideals of personal growth for us all.

Jesus developed in physical strength.—His hill-town life and love for the open made him grow tall and vigorous. We may be sure he spent many a night on the mountain in his youth, as we know he did in his manhood (Luke 6:12; 9:28; John 6:15). He was no ascetic or recluse. He was virile, muscular, powerful. He read in his Bible,

Love the Lord your God with all your strength,
and he lived up to this ideal. He consecrated his body,



MARY, THE MOTHER OF JESUS
(Hacker, Annunciation of Mary)



that through proper care and exercise it might grow into a strong and useful instrument for God's great purposes. He took long walks with his friends; in fact, that seemed his favorite way to travel even on his longest journeys. But even his remarkable endurance sometimes found its limit, under the great nervous strain of his work as a good physician. At such times he was wise enough to take a short vacation. "Come aside with me into the country to rest awhile," he would say to his comrades. His elastic strength quickly recovered when thus given a chance, for his health was splendid. In a day or two he was again recharged with great vitality, partly physical, partly spiritual, and was sharing it generously with the sick folks who flocked to him. How beautifully he met the Christian standard for the life of the body which Paul sets up in Romans 12: "I plead with you, my friends, as you love God, to present to him your bodies as a living, holy sacrifice, which is your spiritual service!"

Jesus made progress in wisdom.—Though he lived in a small town, he never had "the Main Street mind." He was broad-minded, welcoming new truth as frankly as he tested the old. Like everyone else, his mind grew as he used it. He realized the claim of the ancient commandment upon him,

Love the Lord your God with your whole mind,

and he made his mind a fact-grasping, truth-testing machine of wonderful accuracy and power. Even at the age of twelve we see how keen his mind had grown; but at thirty, or soon after, he was so alert and quick at repartee he could outwit the sharpest lawyers of the land. Again and again they went after him to debate with him, bringing their carefully plotted questions by which they hoped to entangle him, but he checkmated them every

time. He must have enjoyed these battles of brains and his skillful victories! But his enemies, repeatedly worsted, finally stopped in despair, and after that "no one dared ask him any more questions."

Remember the time when these wily antagonists sprung on him that dangerous political question about paying taxes to Rome. It was the hottest point in politics in those days. They saw they could get him into serious trouble if he answered either yes or no, for either answer would anger the Jews on the one side or the Romans on the other. Quick as a flash, he saw the danger and dodged it like a skillful matador. Then he stopped the discussion with startling speed! He called for a *denarius*, their most common coin, and asked whose image and name were stamped upon it. "Cæsar's," they had to reply. "Then pay Cæsar whatever belongs to him; and serve God likewise." It was a most skillful evasion, couched in a veiled rebuke. If they had accepted the Roman coinage and the protection it indicated, they could not complain about Roman taxes; but what about their duty to Jehovah? A common proverb at the time ran thus: "He whose coin is current is king of the land."

These stories of Jesus' remarkable mental alertness and sagacity arouse our respect for his wisdom and our confidence in him as a teacher of life. We can trust the *mind* of our Master as well as his sympathetic heart. He had a great reverence for truth and longed to free his friends from superstition, ignorance and bigotry. His promise to those who follow him is worth pondering carefully:

You shall know the truth, and the truth shall make you free.—John 8: 32.

The religion of Jesus makes people grow in wisdom as he did.

Jesus also grew spiritually.—"Jesus advanced in favor with God." While we think of his saintly character as a full-grown man, we are apt to forget that he had to grow into this spiritual character during his boyhood. Some of the early Christians wrote several fanciful Gospels describing Jesus' childhood and making him out a precociously pious youth, not human in any true sense. But these writings did not get into the Bible, for they were not true to life. He was a healthy, normal boy, and he grew naturally into young manhood, religiously as well as physically, so Luke tells us.

Jesus must have been impressed early with the appeal of Deuteronomy:

Love the Lord your God with your whole heart and soul.

To the boy Jesus, life was never simply physical and mental. He found a spirit within him that lifted him above the brutes, bound him to God, and made him God's child. Before he was twelve he had come to think of God as Father. In a unique sense this was true of Jesus, but as he grew older he believed other persons also were God's children, and he taught his disciples to say "Our Father" when they prayed. The Nazareth neighbors must have noticed what a beautiful character the oldest son of Joseph was developing, as he grew so tall and manly. "God's grace, Jehovah's favor is upon him," they said in explanation. It was because the Spirit of God more and more filled his life. The young carpenter loved his Father-God with all his soul. He loved life, and the hills and flowers, and he loved his friends; but he wanted most of all to please God. He longed to make God's dreams come true. So he tried hard to discover God's will and to live up to God's hopes for his life.

Jesus grew in social grace.—"Jesus advanced in favor with men." Whatever we may think of sainthood, the young man of Nazareth was no other-worldly saint. There was red blood in his veins, and a zest for life, and all the urge of youth for happiness and social festivities. If there was a harvest party on a moonlight night in October at the threshing-floor of Nadab ben-Ezra, we may be sure the young carpenter apprentice was there. If the young folks of the village were invited to the wedding feast when Miriam, the daughter of Jonadab the seller of purple, was wedded to young Jeshurun of Capernaum, such a social favorite as Jesus ben-Joseph would not be forgotten. He who in maturer life graced the table of Zacchæus and of Levi and enjoyed the wedding feast at Cana, and shared the social privileges of his friends' homes in Bethany, Jerusalem, and Capernaum, surely was no kill-joy in the happy years of youth.

We may be sure Jesus as a boy joined in the merry ring games about the village fountain and romped with shouts of laughter with the noisy bands that scaled the hillside together, just as the boys of Nazareth play to-day. In his teens he was more closely tied to his work, but he found needed relaxation in occasional hikes to Capernaum with his chums, when they traveled together for safety on errands for their parents. And he found increasing satisfaction in sharing his joyous, youthful spirit with the shut-in neighbors, whose lameness or blindness deprived them of most of the social doings of the town. The young man Jesus had not failed to learn the second part of the great commandment,

Love your neighbor as if he were yourself,

and the more progress he made in the social graces, the more he used his talents in the service of others. This

came to be increasingly his delight and his daily program, out of working hours, until he could truthfully say to his friends, "I am among you as one who serves."

Living the four-square life to-day.—The example and teaching of Jesus both show us clearly that life in its fullness is fourfold. People who leave out their devotional life or neglect their health or their education, or shun social life, are living only part of a life, besides getting a narrow training. In youth especially we need to give attention to the whole program and neglect nothing that is necessary to full manhood, for later on it is hard to make up what we have skipped. Ask the man who feels bored and acts like a stick at a church social or a house party, and he will confess that he "never took to frolics as a boy." Team-play games and all wholesome sports are important in youth for various reasons. They are not only good fun, but good practice in the team-work so seriously needed in much of the work of mature life both in city and country. Good hard play, in play hours, helps us keep our balance as we develop character. Beware the youth who seldom plays! Low morals in a group of young people are often due to a lack of wholesome recreation in their neighborhood. We may well ask if Jesus would sanction the modern dances with their subtle undermining of modesty, fine sensitiveness, and self-respect. Surely they are very different from the wholesome folk-dances of his youth in Palestine.

Growing boys and girls should "keep fit" physically by careful diet, plenty of sleep, play and exercise, and strict observance of the hygiene suggestions learned at school. The need of exercise is better understood than formerly. "How much exercise does Harry take?" the mother of a listless, unhealthy boy of sixteen was asked one day. In shocked surprise she answered, "Exercise?

Would you kill the poor boy? We look out that he never has the least bit of work to do." However, the friend's advice was followed. Harry learned the buck-saw game and it made him, physically at least, a man. The laws of the body are the laws of God. Learn the wonderful truth Paul teaches in 1 Corinthians 6: 19:

Don't you know that your body is a shrine of the Holy Spirit who is within you, the spirit that you have from God? And you are not your own; you were ransomed at great cost. Therefore glorify God in your body.

With this noble Christian ideal in mind, we see that it is a part of real religion not to neglect or abuse our bodies, but to consecrate them as the home of God's Spirit, down in the Holy of holies of our life.

In the same way Paul reminds us, in Romans 12: 2, we must consecrate our minds:

Do not be slaves to custom. Be growing men, out-growing yourselves by the renewal of your minds, as you learn by experience the good and beautiful and perfect purposes of God.

Perhaps you may discover some new element, as Madame Curie discovered radium. Or you may find the way to cheapen it for the service of the world, as young Charles Hall did. When only twenty-two, as a chemistry student at Oberlin College, Hall invented the process of making aluminum cheaply by electrolysis, and brought down the market price from ninety dollars a pound to nineteen cents. But whether or not you have an inventive mind, you may at least study hard, think God's thoughts after him, and make your mind an instrument of power for future service in the world. Neglect it at your peril; your mind is immortal—you must live with it forever!

The broad-minded boy or girl will see that the four-square life includes the life of the spirit. The immortal soul must not be starved. The emotional nature of your soul, and your imagination, the vision of your spirit, must be developed and controlled, for there are the sources of power for your coming manhood or womanhood, for good or evil. How true is the warning of the ancient proverb of the wise men:

Guard your heart with all caution, for out of it come the consequences of life.

The love chamber of your spirit is the source of your growing power to dare, to win, to be loyal, and to serve. Likewise the picture chamber of your spirit, where you dream dreams and see visions, is the place where your blue-prints of future conduct and habits are developed, the plans which determine your future. The purpose of worship, both public and private, is to fill your heart-life full of God. Let his Spirit into your innermost life; then he will help you guard your heart and control your visions, so that your life will become noble and strong. Thus Christian character will complete the four-square symmetry of youth.

POINTS FOR DISCUSSION

1. What do you think of the one-sided development of a professional boxer, who has little education or religion? Why do you pity a college professor who may know all about psychology, but never played baseball and seems to have forgotten God?
2. What do we know about the symmetry of Jesus' growth as a boy and youth in Nazareth? How do you think he developed his physical powers?
3. What shows his remarkable mental growth, his broad-

mindfulness, his alertness? If the young man Jesus were on your debating team, how do you think he would handle himself? What debating points can you learn from him?

4. Why do you believe he was popular socially with the Nazareth young folks? In what sort of games and social activities do you fancy he shared? Prove this from his habits later. Can you imagine him dancing the modern dances? Why do you suspect his ideals would not let him?
5. How naturally do you think the devotional nature of Jesus developed as a boy? Explain how religion refines the heart and the imagination. Why are these functions of the soul so important in building character?
6. Which side of your nature do you think is slow in developing? Ask the opinions of your three best friends on this matter and get their practical suggestions as to what you can do to build up your life more symmetrically.

FOR FURTHER STUDY AND HONOR WORK

7. Why is it easier to-day for us to live the four-square life than it was in Jesus' day? Compare our physical, mental, social, and spiritual privileges with his.
8. Ask five men or women you know well, all over fifty, what it was they lacked in youth to develop the all-round manhood or womanhood. Then try to decide the order of importance of these four kinds of training, if you can.
9. Get a copy of the Y. M. C. A.'s splendid *Handbook for Comrades*, containing their new "Christian Citizenship Training Program." Read the first eighty pages and study the interesting program they have worked out for your use. By their tests, what special development do you need to make you symmetrical?

CHAPTER VIII

CHILDLIKENESS SHOULD NEVER BE OUT-GROWN

EVERYTHING that lives grows. It seems to be the law of life. The scrub oak, the dwarfed pine, the bantam hen, that stop growing too soon are rather grotesque. The idiot, growing to manhood with an infant's brain, is tragic. To be happy and useful in the world we must grow and develop into manhood or womanhood. We have seen how splendidly the boy Jesus rounded out his development of manliness in a fourfold way, on all sides of his nature. He sets us an example of symmetry in development which we do well to imitate.

As the boy develops manliness he outgrows many characteristics and traits of character, just as he outgrows his caps and shoes. They no longer fit him. They make him feel uncomfortable, and he casts them aside. Jesus, of course, realized this, yet he gave his disciples a strange bit of teaching, which no other great teacher seems to have thought about. He said to them: "Whatever you may outgrow and cast away, do not discard your childlikeness. That is something you should keep forever."

Growing old too quickly.—Jesus criticized rather sharply his followers who had forgotten their childhood. They were disputing over their rank and their dignity (matters that never bother care-free children) and which should get the highest honors in Christ's kingdom. Their selfish ambition distressed him. Quickly he warned them:

Believe me, unless you change completely and become like children once more, you will not even get into my kingdom.—Matthew 18: 3.

How it must have surprised those complacent men, who fancied themselves so much better and wiser than children, to hear this strange rebuke! They could not understand why Jesus was so partial to children. But Jesus had his own reasons. As he compared these prosy, eccentric, uninteresting grown-ups, each with his queer streaks and peculiarities, with the fresh, eager, unspoiled children who longed to make the youthful Jesus their comrade, he saw a distressing contrast.

What a pity it is, he thought, that so many folks are spoiled as they grow older! Why must they lose their zest for life, the fine enthusiasm so beautiful in youth? Why must they lose the ideals of goodness and unselfishness and purity which meant so much to them in younger days? And even some men who are good, in their way, have grown so odd, with such queer streaks, as peculiar as their freaky-looking faces! They are not comfortable to live with. What is the matter? Ah, they are gnarled and knotted characters. They grew old before their time. They have lost some of the finer traits which made them lovable and winsome when they were children. Peter, for instance, was a grizzled old fisherman, weather-beaten, rough of speech, prematurely aged by daily toil and lacking in moral courage. He was needed in the coming kingdom as a leader; but he must change greatly before the King could use him. He must have new courage born within him. His character must be purified by suffering. His life must be stirred to its depths by a mighty loyalty and his heart warmed by the fire of a deathless love. It was a miracle the way Peter was changed after that. It must have been living with Jesus that did it, and the wonderful effect of the resurrection.

The Kingdom belongs to the childlike.—When Jesus said "No admittance except to the childlike," he

made very clear the kind of people he needed to help him make the World-that-is-to-be. If the kingdom of God is to be "a loving, intelligent family, organized around the Father's good will," then only those with childlike hearts can share the Father's home. They must be people who trust the heavenly Father with a childlike trust, and have teachable minds like children, to learn his will. They must have a boy's simple faith in God's goodness, and his instinctive dependence upon it. They must have an honest, trustworthy conscience, that has not been drowned out by the strident voices of a selfish world. They must not burn incense to Mammon, or worship the mere Things that are the idols of grown men. They must see the beauty in life which unspoiled children see, with the eyes of the pure in heart. Like them, they must feel the Spirit in all things, the loving, personal Spirit at the heart of life.

We must keep plastic.—That is, we must always be teachable. "I still learn!" was the glad exclamation of the blind Michael Angelo, as his eager fingers found their way in the dark over the beautiful marble statue he was examining. The surest way to resist growing old is to keep the gray matter of the brain plastic and impressionable, as it is in childhood. Then, though the body may grow old, as the hair grows gray, the mind will stay youthful. This is always possible, as long as people read and study and keep up their interest in life and books. The brain thrives on exercise. By constant study the nerves of the brain are kept active, the blood circulates freely and keeps the gray matter healthy and young. But when people stop thinking, out of sheer laziness, they have begun to grow old. Their brains grow less plastic and they find it difficult to learn anything new. Two new ideas the same day tire them and they get sleepy!

This is why a certain bookkeeper lost his job, though he was only fifty and seemed in good health. For ten years he had read little and studied none. He had not kept up on new plans and methods in his own line of business. So when his corporation wished to install a new bookkeeping system, they had to replace him with a younger man whose brain was more plastic. The older man was "in the ruts." That is, the ruts of old habit were too deep in his mind and he had lost the power to learn new methods. When a person is no longer teachable he is of very little use in the world.

We must keep humble.—Sometimes people are not teachable because they will not learn. They think they know it all already. Such people soon lose their friends, for no one likes an egotist. Humility is a beautiful part of the childlike character which Jesus warns us not to lose. The child is humble because he knows his inexperience. He feels the greater wisdom of his parents and knows his own ignorance. It ought to be true, and very often is, that the wiser we get the more we discover how much more there is to learn. This is why most great scholars are modest. They realize the great reaches of wisdom they have not yet mastered, and it keeps them humble. But when a scholar lacks humility and flatters himself upon his wisdom, it interferes with his progress in learning. He needs to keep childlike to enter the kingdom of truth. It is the complacent boy who thinks he knows the whole term's work, and so goes out to a movie that evening instead of reviewing the course, who fails in examination next day.

We must keep the childlike heart.—Trustfulness and loyalty are usually found in the heart of a child. They are equally beautiful in childlike people. A suspicious child is very unlovely, and such rare cases are

due to unkind treatment. It is as natural for a child to trust his parents and to trust in God as it is to play. The trustful look in the children's faces as they came to Jesus gave him sincere pleasure. Such implicit loyalty he seeks from all his followers, for such is the spirit of his kingdom. This World-that-is-to-be will be very long in coming unless those who believe in it are loyal to the ideals of Jesus, with the unshakable loyalty of a child.

Childishness must be outgrown.—Thus Jesus praised *childlikeness* to the skies. But Paul condemns *childishness*, in these familiar words in 1 Corinthians 13, “. . . but when I became a man I outgrew childish ways.” Yet there is no real conflict here between these two great teachers, for childishness is something very different from the childlikeness Jesus praised. Every one admires in a high-school youth the attractive childlike qualities we have been discussing; but no one likes to see an “overgrown kid.” When nature says it is time to be men, we like to see childishness give way to real manliness. It is not manly to be selfish. The self-centered life is childish. It is not manly to act impulsively, but to be self-controlled. Children are ruled by instinct like the animals; but full-grown men and women are supposed to be ruled by reason. By the age of sixteen reason should be strong. To be easily led is quite childish; youth should have more independence and initiative. Childhood is carefree and irresponsible, but a childish youth disappoints us when we find we cannot depend upon him. The problem in many a home is how to develop manliness in a rollicking ne'er-do-well of an overgrown, chronic boy who persists in playing Jimmie long after the clock has struck for Jim. Perhaps he has too much love for horse-play and still retains the uncouthness, laziness, and general lack of purpose too common in belated boyhood.

These marks of childishness should be outgrown as soon as possible. As fast as we can get rid of them we are gaining in true manliness.

What is it to be manly or womanly?—Many a girl in middle teens is carrying heavy burdens at home and many a boy of sixteen is his mother's main support as Jesus was. To be trusted with responsibility is a great test of our characters and of our maturity. It develops early a fine type of manliness.

"A creed is a rod and a crown is of night;
But this is of God, to be man with thy might;
To stand straight in the strength of thy manhood
And live out thy life as the light."

—Hyde.

Christian manliness consists in self-control, a trained and disciplined will, a right heart with Jesus Christ enthroned within, with the impulses and appetites in leash, a sound mind ruled by level common sense, and an under-current of determined purpose to play the man in life and to put one's life in for all it is worth. It is a glad day in every home when they see such glorious manliness appear in the place of the irrepressible, irresponsible boy whose childishness had grown to be a burden.

Sometimes athletics help a boy to become dependable and to "count one at his post." This has to be developed in a football player who becomes a reliable end or a full-back. When a runner rushes by all the rest of the team and the full-back knows that he alone stands between that man and a touch-down, while five thousand people watch to see if he can be depended upon to stop him,—such a crisis helps to make a boy reliable and manly. When the support of a widowed mother suddenly falls upon a boy whose older brother is drafted for the army,

that boy quickly discovers his manhood. It is a great day when a boy, without losing anything of the joy and zest of life, finds out for himself that "Life is real, life is earnest." On that day he has outgrown his childishness. But if he is wise, he will hold fast to his *childlikeness* forever, for "of such is the kingdom of heaven."

POINTS FOR DISCUSSION

1. What is the difference between childishness and childlikeness? What did Paul say about the former? What did Jesus say about the latter?
2. Why do we dislike to see childishness in full-grown boys and girls? How does it show itself? What do you do to get rid of it?
3. How can boys and girls become dependable? Show how athletics help in this. What makes a boy really manly? How early should a girl become womanly?
4. What did Jesus say to his comrades who were growing old too fast? (Matthew 18:3.) What was there about these grown folks he disliked? How are good people sometimes spoiled as they grow older? How did Peter have to change before he could be very useful to Jesus?
5. What does it mean to "keep plastic"? Why is this necessary if we are to keep on learning? How can it be done? What do you think about that bookkeeper who lost his job? Have you known other cases like this? How long should we be able to live and still be teachable, that is, really young?

FOR FURTHER STUDY AND HONOR WORK

6. Study childlikeness in the best young children you know and then decide what qualities in children Jesus most admired. Do we really need to outgrow any of these qualities as we grow older? How do you plan to retain them?

7. Think of some of the most modest people you know who have real humility. Are they ignorant or educated? Try to explain why some of the greatest scholars have still the humble spirit of a child.
8. Compare a suspicious person you know with another who is naturally trustful. Why do you like the latter better? Why is the trustfulness of a child so important in God's kingdom?

CHAPTER IX

HOW PRAYER MAKES SUPERMEN

It is true of all of us that future success in life depends on our growth in character. It is important for us to study, early in this course, Jesus' ideals of personal growth. Growth in character depends largely upon our home, our friends, our church, our social life and work, and the ideals of the neighborhood in which we live. It depends upon the personal habits we acquire, and especially the habit of prayer. Strong personalities have been developed under the pressure of responsibility, but it is hard to find a person who is morally great who had no prayer life at the source of his greatness. Many a life that has grown from very modest and meager beginnings to real greatness can be explained only by the discovery that the sources of power were reached by daily prayer. There is a great life secret here which we must investigate.

Jesus' ideals about prayer.—In those days the popular religion consisted mainly in fasting, almsgiving, and prayer, with occasional burnt-offerings and other sacrifices in the Temple. That kind of religion, the religion of the priests, did not seem to appeal to Jesus, it had so little to do with character. There is no record of his ever offering a sacrifice in the Temple. His main objection to the popular customs of fasting, almsgiving, and prayer as expressions of religion was the hypocritical way many people did these religious acts. Jesus had higher ideals. To go through these religious motions for the sake of applause seemed shocking to him. It took all the sincerity

and reverence out of prayer. It destroyed its meaning entirely. It made it just a public performance, not speaking with God but just talking piously before men. Jesus warned his friends against this counterfeit praying:

Beware of doing your good deeds in public just to attract attention. God will never reward you if you do. When you pray, do not act like the hypocrites who like to pray standing up in churches and on street corners, that they may seem pious to men. That is really all the reward they will get.

But when you pray, go into your own room, shut the door, and pray to your heavenly Father whose Spirit is in your secret life. Then your Father who sees your inmost life will reward you openly. But in your prayer avoid the heathen custom of repeating words over and over. They think God will listen because they say so much. Do not imitate them, for your Father knows all your needs before you ask him.

—Matthew 6: 1-.

Evidently, Jesus did not think much of merely "saying prayers" or going through pious motions or parading his piety in public, so people would think he was religious. He was so genuine himself that it shocked him to see bad men pretend to be on speaking terms with God, when he knew their prayer was only a mockery—just a holy show.

Jesus' kind of prayer.—It is worth noticing that Jesus does not say much about the duty of prayer, but quietly reveals the privilege of prayer in his own personal life. His friends had not watched him long before they discovered his prayer life to be one of the chief secrets of his power. Then they came to him and asked him to teach them how to find this secret too. Very simply and beautifully he taught them the kind of prayer he believed in:

One day Jesus was praying at a certain place and when he had finished, one of his disciples said to him, Master, teach us to pray, as John taught his disciples.

So he said to them, When you pray, say, Father in heaven, may thy name be kept holy, and thy kingdom come. Give us each day our bread for the day. And forgive our sins, as we forgive those who fail us; and bring us not into temptation.—Luke 11:1-.

This is probably the original form of the Lord's Prayer, which Jesus doubtless taught them again in the longer form which Matthew reports. Some of its phrases were already in use in the Jewish synagogue service, but Jesus gives them more simply. Here we have worship reduced to sincerest simplicity, but with everything needful in it. It is noble and reverent, yet in the spirit of personal friendship with the heavenly Father. It is intimate conversation with a God who is near, showing a quiet confidence in his personal interest and trust in his care. It voices penitence and request for forgiveness and ends with a petition for help in life's battle with evil. Thus the spiritual needs are kept uppermost, but the material needs are not forgotten. The prayer for daily bread may be thought of as covering whatever we need to-day for our bodily life. How far above the level of mere begging this prayer of Jesus is! It clearly shows that the important thing in prayer is to be on speaking terms with God, that in friendly comradeship with his Spirit we may find the source of strength for the making of character.

What prayer meant to Jesus.—Jesus had a very genuine prayer life which meant everything to him personally. He said little about it, but his friends gradually discovered his custom of slipping away to a quiet place where he could be alone with God. His favorite trysting-place for prayer was on some lonely mountain, where he

often spent the night alone. This suggests his early habit at Nazareth. With so many children in the family, doubtless in a crowded little home, privacy was often impossible; but there was the hilltop back of the village where he could dream his wonderful visions of the future and talk with his Father-God without fear of interruption.

The results of these hours of communion were quite evident. His disciples saw how prayer rested and strengthened him and made a new man of him. This new strength and vitality Jesus constantly needed, for in his public ministry he was doing nerve-taxing work that would have tired out the strongest physique. He did not spare himself. He gave generously of his wonderful power and his deep sympathy and was sometimes quite exhausted at the end of a day of life-sharing service. All kinds of human sufferers flocked to him for help and drew upon his sympathies and his surplus energy. He had a wonderful way of putting something of himself into the life of the sufferer, so that in healing the man he sent him away happy as well as cured in both mind and body.

Such self-giving cost Jesus his very vitality. It tired him physically and taxed him spiritually and left him nervously depleted. His reservoir of energy needed recharging; so he went to the source of all his power, his heavenly Father, and prayed. In prayer he regained his poise, his mental elasticity, his spiritual insight and power. He found again the peace and strength of God's presence and was ready for another trying day. He never could have borne his burdens of trouble, bitter criticisms, and persecutions without the comfort and new vigor which he found in prayer. Evidently, it was through the channel of prayer that the divine power flowed into Jesus' life and made him a Superman.

How God makes supermen.—A man who never prays is just an ordinary human being, stumbling through life in his own weak strength. But a praying man is more than a man. He is a man plus, a superman! Through prayer every such man links his strength up to the strength of God. Through the channel of prayer he lets the Spirit of God into his life with a power that nothing else could give.

Abraham Lincoln thus became a superman, though at first he had very meager resources. Few American boys ever started with a poorer chance. But he faithfully used all the resources he had and trusted God for the rest. Through faith in prayer and God's providence the awkward young lawyer outgrew himself year by year, till he became a giant in statesmanship and the mastery of men. How could such a boy, brought up on the clay floor of a one-room cabin, ever rise to such heights? He grew to be the saviour of the Union, liberator of three million slaves, and the most beloved of Presidents. Such a miracle only Mr. Lincoln's own secret can explain: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all around me seemed insufficient for the day." It was through the help of God in prayer that Lincoln grew to be a superman.

How prayer can help us grow.—As we think of the noble men and women who have served the world so splendidly, how meager and small our own lives seem! Yet this thought should not discourage us. There are only two kinds of folks, after all—growing characters and people who have stopped growing. The size of the sapling does not matter so much, if the tree keeps on growing.

In this privilege of prayer God has taught us how we

may form a life partnership with him and thus tap the invisible springs of spiritual power out of which all true greatness grows. Through the channel of prayer God's untiring patience and unwearied strength can enter our souls and make us men and women of power. This is the first great law of growth. It is not because God gives us the little things that we may ask for in prayer, but because he gives us something of himself. He shares his life with us. He dwells within us, in the Holy of holies of our life, deep down in our hearts where lie all our unused energies, latent talents, and unrealized personal powers. All these lost resources might stay buried within us forever, if God did not find them and touch them with the magic of his presence.

Then it is just like the miracle of the new life of spring! God-within-you, because you pray, starts these latent talents and powers growing and brings them into use. Soon a new energy of spirit grows within you and your life takes on a new efficiency. The result is a *growing life*. Keep on praying daily, and God's Spirit keeps on working with your spirit in this unseen comradeship, and your narrow life grows broader and more useful as you outgrow your past. This simple method of prayer, which Jesus himself practiced, seems startlingly like tapping the electric energy of the high-tension wires which run from Niagara to far-distant factories. Exactly so the mighty power of our Father, whose personal energy is back of all the power in life, can be drawn upon by his children, just by making the vital spiritual connection of prayer as Jesus did.

God's wireless.—Does it seem like an unreal, difficult dream to you? Can you not make it seem reasonable? It is far easier to understand now how prayer to God is possible since the wonderful invention of wireless tele-

phoning. Every boy who understands how he can snatch from the skies, by the wireless instrument in his attic at home, the messages sent broadcast from a station a thousand miles off, just because his receiver, tuned to exactly the right vibrations, has been synchronized to the transmitter many miles away, should have no difficulty in believing in the power of God's radiophone which Jesus called prayer. Just get your will in harmony with his, your life synchronized with his, and the wings of faith will carry the very whispers of your spirit straight to the listening heart of your heavenly Father.

POINTS FOR DISCUSSION

1. In Jesus' day what four things did people do to show that they were religious? Why do you think they wanted to get a reputation for being pious? Do you think there are such people now?
2. Discuss what Jesus said about counterfeit praying in public places for the sake of applause. What advice did he give his friends about how they should pray?
3. Why do you think Jesus got in the habit of praying on the mountain back of his Nazareth home? In his public ministry why did he especially need to pray? What wonderful results from prayer did his friends notice in his life?
4. Why did his disciples ask him to teach them to pray? Do you find he had said much about prayer as a duty? Discuss the original form of the Lord's Prayer as Luke gives it. Show the elements of a true prayer in it.
5. Discuss what prayer meant to Abraham Lincoln. Explain how his prayer life made him grow. What is a "superman"? How can God's power get into your life except through prayer?

FOR FURTHER STUDY AND HONOR WORK

6. Use a Bible concordance and find out Jesus' attitude toward almsgiving, fasting, and Temple sacrifices. Did he ever give cash to the poor? Did he offer burnt-offerings? Can you explain his reasons? What did he teach about fasting? What is the use of it?
7. Study the chapter on prayer, "Our Way to God and His to Us," in Fiske's *Finding the Comrade God*. Then explain why prayer is such a common custom and how it brings power into a person's life.
8. Study the wonderful processes of the wireless telegraphy and radiophone. Then compare these modern miracles with the way thought-power passes between God and the Christian who prays.

CHAPTER X

THE CHALLENGE TO LEADERSHIP IN SERVICE

EVERY healthy-minded youth in middle teens is ambitious. Whether at work or in high school, he naturally thinks often of his own future and wonders whether his future place in life will be great or small. What his lifework will be is still a problem. Perhaps he changes his mind rather often on this subject; but whatever his ultimate vocation may prove to be, he wants his life to count in the world for all it is worth. That is, if he is not too lazy or selfish to think of anything but personal indulgence.

Your friends too are wondering what your life will bring forth. As they look you over from month to month, they welcome every new sign of promise, every evidence of talent, every fresh proof of real ability. If you grow into young manhood clean and strong, with high ideals and a winsome personality, your friends at home will thank God. They will rely more and more upon your growing usefulness and dream of your promising future. Every boy who appreciates his home knows what a stiff challenge it is to live up to the hopes of his friends. Their faith in him gives him faith in himself. It makes him want to grow into strong, efficient manhood, into real leadership in his chosen work, whatever it may prove to be. Selfish ambition is never beautiful, but to long for the largest possible growth in usefulness is always proper and right. The goal of growth is leadership in some sort of human service, though the cost of leadership is so

high that only the patient, persistent workers attain it. It is out of the reach of the rest.

The foolishness of selfish ambition.—Many people fancy that getting a big opportunity in life is just a matter of luck and a pull. If no fine chance comes their way, they bewail their sad luck, but never blame themselves for not working hard to prepare for it. It is a strange egotism when a person thinks himself equal to any task good luck may bring him, and then watches every chance to get "a pull with the management"! Such people forget that to win a position of trust which they do not deserve and cannot live up to, is a real misfortune. Apparently, two of the young men with Jesus had overlooked this hard fact.

Presently James and John, Zebedee's sons, came to Jesus and said, "Master, we wish you would do for us whatever we might ask." "What would you have me do for you?" he asked. "Give us two the honor," they said, "of sitting on your right and left, in your glory."

But Jesus said to them: "You don't know what you are asking. Can you suffer what I must suffer? Can you share my flood of troubles?" "We can," they replied.

"You shall indeed share my sufferings, but to sit at my right or left is an honor only my Father can grant." And when the other ten heard this, they were at first very angry with James and John.

—Matthew 20; Mark 10.

No wonder their selfish ambition and request for undeserved honors disgusted the other disciples. Yet how kindly Jesus rebuked their foolishness! He practically told them God grants no special favors; honors in his kingdom must be earned; no pull will get for any man

what he does not deserve. But he said these plain truths in a very gentlemanly way.

That was many centuries ago; but it is just as true to-day that selfish ambition is pure folly. An undeserved honor is an empty honor. To climb over worthier rivals to a coveted goal costs more than it comes to, even when it succeeds. To covet wealth, fame, position, or power, selfishly and undeservedly, brings moral failure even in success. Woe to him who does not deserve his honors!

The road to leadership.—After Jesus had for some time been doing all alone the work of the Kingdom, he felt lonesome and oppressed by the burden of it. He felt compassion for the crowds of needy people who flocked to him like shepherdless sheep. The opportunity for a noble campaign of organized kindness reminded him of a great harvest-field golden with ripening wheat, but with very few reapers to gather it. Then he exclaimed, "O that the Master of the harvest would draft reapers for his harvest field!"

It was then he brought the challenge to twelve choice young men to undertake with him the work of leadership. It was not to be a selfish leadership, nor did it lead to social position, political honors, wealth, or a life of luxury. It was to make them leaders in the service of men. To be sure, answering the challenging call of Jesus gave these Galilæans deathless fame and saved their humble names from being entirely forgotten centuries ago; but their road to leadership was the same road Jesus himself was traveling, the way of self-denying service.

Follow me . . . Come follow me, and I will make you fishers of men. . . . Fear not, from now on you shall capture men.—Matthew 4: 19.

With these words he dared the young fisherman and

the young business man to join his enterprise and become his lieutenants. It was a bold adventure, but the young Idealist of Nazareth thrilled them with his own earnestness, and they took the dare. The road to true leadership is the same for us to-day.

The essentials of leadership.—Leadership is the development and use of personality in expert service. Few people are born leaders; but you may develop into leadership great or small, if you have the determined purpose, the patience to grow, some latent talent, and the will to serve. Whatever field of service you may choose, your leadership will depend upon five factors. You must develop knowledge, power, skill, character, and vision. Many other qualities are useful in leadership, such as courage, perseverance, eloquence, magnetism, enthusiasm, ready wit, sympathy, great capacity for friendship; but these and all others are included under our first five essentials: *Knowledge*, the result of instruction, the mastery of necessary facts; *Power*, the result of personal development, the storing of personal energy; *Skill*, the result of training, power guided by knowledge and made facile by practice; *Character*, the result of right living; and *Vision*, the result of the climbing life.

In other words, the leader must be a man who knows; he must speak with the authority of knowledge. He must win people's confidence in his reserve power, by strength tested in emergencies. He must win his spurs and prove his worth by skillful deeds done in the ranks. He must be a man of character and compel respect for what he is, even more than for what he does. And he must see the vision from the heights, for this is the source of our confidence in him. These are high requirements, but any young person with the smoldering blaze of a deathless ambition in his heart and the flash of determined purpose

in his eye need not despair. Leadership is seldom a flash of genius. It is the climax of growth, the reward of patient development and persistent endeavor.

Preparation for leadership.—To the knightly young souls who honestly respond to this thrilling challenge of Jesus to follow him in the great adventure of unselfish leadership, this relentless law of leadership will unfailingly appeal: Responsibility gravitates toward the one who gets ready for it, and power flows through him who can use it. Would you be a leader, and serve your generation splendidly? Then you must get a good ready. There is no other way. Leadership would be disastrous, it would be a curse to you if it should come before you are ready for it. But really get ready, and responsibility will gravitate toward you, for the world needs all kinds of true, well-trained leaders. Progress halts for the lack of them.

You must prepare to live, with all your strength and with all your mind and with all your soul. You must educate and discipline your whole being, body, mind, and spirit. You must live the one hundred per cent life in physical health, training your body into a splendid instrument of efficient living. You must build up reserve power by avoiding all excess and every form of dissipation. You must store up nervous energy for future emergencies, by keeping faithfully in training for the sake of your lifework. And meanwhile get as broad and thorough an education, liberal and technical, as your opportunities permit and your ambition has faith to secure. In these good days, with the doors of life wide open before dauntless and courageous youth, every young person with health, brains, and persistent faith can secure the advantages of a college education, with or without much cash. Of the four requirements, money is the least

important. Health, brains, and grit somehow find the necessary means.

The United States Bureau of Education has issued a bulletin showing the value of education in comparative terms. Based partly on a study of *Who's Who in America*, they find that only 269 persons out of a million achieve distinction with only an elementary education, compared with 623 with a high-school training and 5,768 with a college education; whereas with no schooling at all only six to the million attain leadership in anything. This shows that the youth with a college degree has nearly ten times the chance for success that his brother has who only finishes high school, and twenty-two times the chance of his cousin with no high school course, and nine hundred and sixty-seven times the chance he would have had with no schooling at all!

The cost of leadership.—But the cost of leadership is not to be reckoned merely in the price of preparation. Leadership always costs sacrifice. Jesus warned his disciples they must even expect persecution:

You must look out for yourselves, for they will arrest you and give you over to the law courts, and in synagogues you will be cruelly flogged, and before rulers and kings you will stand as witnesses of me.

—Mark 13: 9.

He warned them they must be willing even to lose their lives for his sake. But by so doing, he assured them, they would really be saving their lives. It was the possible cost of a leadership that must always be in terms of human service. Perhaps he spoke the clearest word of all when he told them:

Whoever wishes to be great among you shall be

your servant, and whoever would be a leader among you must be your bond-servant.—Matthew 20: 27.

Willingness to serve is the price of leadership—to relinquish the life of ease, luxury, selfish pleasure, and to deserve preeminence by expert service of your fellows. This is a higher price than most people have nerve enough to pay; so they never become leaders in anything. In business and in all the professions, the real leaders are the men and women who sacrifice everything necessary to the greatest possible service. Their expert service makes them leaders; nothing else does. Pull, influence, may give temporary leadership, but it never lasts unless paid for in service.

Leadership through high usefulness.—A small city in the Northwest is famous for one thing only. It is the home of two brothers who are among the leading surgeons of America. Not only do thousands of patients from all over the land flock to these doctors for treatment and delicate operations, but hundreds of surgeons also come to watch their wonderful skill and learn the secrets of their conspicuous success. These men serve humanity most expertly, therefore they are leaders. And they pay a high price for this leadership. Long years of hard study and a patient apprenticeship was only the beginning. They continue to live simply, avoid all dissipation, give up many social indulgences, guard their diet and their sleep, and safeguard their nervous energy, in order that when they go to the operating table in the morning and face the great grim battle with disease, they may safely take in their hands the issue of life, with clear-thinking brain, undimmed vision, untrembling fingers, and steady nerves. No wonder their leadership is remarkable; they have earned it and have gladly paid the cost of it.

Many young folks who read these lines will not have the strength of character to meet this strenuous challenge. They covet leadership and influence, but will wonder whether, after all, it is worth what it costs. Many others will catch the gleam that lures them on, will not only feel the fascination of it and see the beauty of it, but will answer its call of duty. If you have within you the latent power from which leadership might be developed, you should determine to grow into it, if God will let you, so that you may serve humanity to your utmost. May you dare your soul to climb the High Way!

"To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
While in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low;
And every man decideth
The Way his soul shall go."

POINTS FOR DISCUSSION

1. What do you understand by leadership? Compare the various definitions you can discover.
2. Why is it natural for young people to be ambitious? Why do you think this is a good thing? What is there foolish about selfish ambition? What do you think of the ambitious request of James and John? How would you have felt if you had been Peter?
3. Describe the way Jesus chose and called his leaders. What do you think they expected to get out of it? Along what sort of road did they have to follow him?
4. Mention a number of personal qualities you think a leader in baseball should have. In debate. In busi-

ness. In the ministry. Explain the importance of the five essentials of leadership mentioned in the text. Is leadership the result of birth or training?

5. A certain young man was elected principal of a strong high school because of his pull with the school board and his reputation as a college athlete. But he was a poor student, had no teaching experience—in short, was untrained for that kind of leadership. Do you think he was to be pitied or envied? Why? Is it foolish to accept responsible leadership on the basis of a pull? Why?
6. In trying to grow into leadership, what sort of training would you try to get? How important is a college education, and how valuable for leadership? Just how would you like best to make your life count in the world?

FOR FURTHER STUDY AND HONOR WORK

7. What price did Jesus and his disciples have to pay for their leadership in service? Was it worth what it cost them? Discover and list some of the things that are worth more than life.
8. Just what do you think of Jesus' teaching that a true leader must be a servant? In the case of those two famous surgeons, how does this ideal work out? Strike a balance between what their leadership costs them and the rewards they get from it. Does such costly leadership pay?
9. Make a study of the leadership of our President. Show how it is really leadership in service. List the rewards and satisfactions of the position; then make a list of what such leadership costs in actual sacrifice as well as preparation. Was it all worth what it cost President Wilson, for example?



PART III

IDEALS OF PERSONAL RIGHTEOUSNESS

CHAPTER XI

THE INWARDNESS OF CHARACTER

AFTER studying these interesting problems of personal growth, we now come to some fundamental questions of right and wrong. It is astonishing what different opinions people have about what is right and what is wrong, and how even the same person's opinions change as he grows older. As our experience in life broadens, our conscience gets clearer and truer. An inexperienced child has to depend largely upon the consciences of others, but by the age of sixteen our judgment of what is right becomes dependable, and young people of this age are usually very conscientious. Sometimes they become too sensitive and conscience becomes a hard master, setting ideals of perfection that are both difficult and unreasonable. They make secret vows to God sometimes, like the young girl who vowed she would pray for the heathen, wherever she was, every morning at ten. As her idea of prayer included kneeling, it was sometimes embarrassing. So when the hour of ten came while she was in school, she would contrive to touch one knee to the floor in picking up a pencil or something else she had managed to drop for the purpose, so as to fulfill her vow!

Are you conscientious in streaks?—A story is told of a highwayman who had no scruples against assaulting and robbing a traveler, and eating his lunch; but he was seen to remove carefully the slices of meat from the stolen sandwiches before eating them. It happened to be Friday, and his religious scruples warned him it was wrong to eat meat that day! The trouble with him, as

with many people, he was conscientious only in streaks. Sometimes conscience is very indulgent in some important things, or even quite blind; while in some less important matters it rules with scrupulous strictness.

This was exactly the trouble with the Pharisees in Jesus' day. They rigidly enforced the Old-Testament law as interpreted by the rabbis, insisting on a burdensome system of tithing, ceremonial washings, Sabbath regulations, restrictions about eating meats, rules about Temple sacrifices, and elaborate forms of worship, but they seemed to care nothing at all for the teachings of the prophets about moral character and social justice. All this made Jesus very indignant, it was so false and unreal. It dodged entirely the great issue of character, of what was morally right or wrong, of what really made a man righteous.

Righteousness is not ritual but character.—While Jesus was teaching that character was what counted with God rather than ritual, his disciples were not particular to observe all the fussy details of these rules of the scribes, such as baptizing the pots and pans and going through the ceremonial washing of hands at every meal, even when their hands were clean. This so shocked the Pharisees in Jerusalem that they sent an investigating committee to Capernaum to rebuke Jesus and his friends. He met their criticism squarely and attacked them boldly for their foolish emphasis on ritual as a substitute for character. He showed them that going through these pious motions did not make them one whit better men. It was easier and cheaper for them to do these external things like "washing the outside of the platter" than it was to be unselfish and honest in their private lives. Claiming to be religious did not make them a bit better morally, for it was all external.

He reminded them sharply of their heartless trick of saying "*Corban*" (which meant "gift") over their property, to avoid giving any of it away, even to their needy parents, because of the fiction that by saying that word it was dedicated to God! Compared with such contemptible meanness, how petty and unimportant their pious motions seemed! Character is our usual mode of being and doing. External motions are mere gestures which may signify nothing. It is what a man really *is* that counts.

As you walk along over the flagstones do you try to make a zigzag path and avoid all the cracks? Do you sometimes touch every post in the fence as you pass? Are you like the young reaper who went back to pull up every weed or clump of grass his machine had skipped? Are you so fussy about nonessentials as to recopy a whole page rather than to erase or scratch a misspelled word? Do you allow yourself to worry over trifles, as some morbid girls do, and waste time and lose sleep over little finical points of conscience that really have no more moral importance than the petty rules of the Pharisees? Tell your conscience not to fuss. Be sure your motives are right, and then don't worry. Only character counts for righteousness. Goodness is not external; it all comes from the heart.

Goodness is positive, not negative.—No one ever enters heaven because of what he did *not* do. No wonder young people are bored by so many prohibitions, for in your hearts you know that goodness must be something more than not breaking commandments. The church that forbids its young people indulging in questionable amusements, and then offers them no social program as a substitute, is merely trying to create a vacuum. Its religion must be more positive to succeed with young people.

The Pharisees had scores of rules against Sabbath-breaking and made it a very burdensome day for everybody. Tying knots on the Sabbath was forbidden, or eating an egg laid on that day. Leaving corn on the ground for the chickens was forbidden, for that would be sowing. One must not walk on the grass, for that would be a kind of threshing; or catch a flea, for that would be hunting; or even wear shoes with nails, for that would be bearing a burden on the Sabbath! Such foolish prohibitions Jesus dismissed as mere nonsense, and went ahead and broke them as he pleased, saying, "The sabbath was made for man, not man for the sabbath." Then he set the example of doing all the positive good he could to make the Sabbath really a holy and happy day. Are you flattering yourself because you have kept all the commandments you know, and have not done a lot of things you would have liked to do if you had dared? The more important question is, What have you really done, positively, to add strength to your character, happiness to your friends, and to prove your honest-to-goodness purpose *to live right*?

Reputation is not character.—Just as tinsel sometimes looks like gold, reputation for a while resembles character; but if it is false, it doesn't fool any one long. A reputation for goodness is always a great asset, and for this reason there have always been people who pretended to be righteous and advertised their piety. But that kind of publicity is contrary to the spirit of Jesus. He hated it cordially. Ostentatious goodness—doing kind acts to win applause—was abhorrent to him. After watching men whose evil hearts he well knew, trying to deceive people by praying in public and giving alms to the poor where many would notice it and report it, he said to his disciples:

Beware of doing your good actions in the sight of men just to attract attention. If you do, there will be no reward for you from your heavenly Father. When you give charity, never be such a hypocrite as to blow a trumpet in the street or the church, that men may notice your generosity and echo your praises.—Matthew 6: 1-.

It was not so much the shameful lack of modesty Jesus objected to in this as the lack of honesty in it. Good deeds done from such a motive were not really goodness at all, for there was no good will back of them. They were done simply for effect. What about the young draftsman who noticed his general manager was in the room one night at closing time, and so worked an hour overtime at his blueprint, just to make a reputation with him for great zeal at his work? What do you think the manager thought when he heard the bookkeeper say with a laugh, "Oh Jack is no work-hound; usually he quits five or ten minutes early"?

Jesus' ideal of heart-righteousness.—It is hard for us to see what a radically new idea of goodness Jesus taught. Most people then thought of righteousness as an external matter, just a matter of outward conduct at best, or even of unmeaning, formal ritual. Most religions had never put much stress on goodness anyway. Priests seldom bothered much about the character of their people. So long as they came to the Temple for worship, offered their sacrifices, and paid their tithes, they might live as they pleased, for all the priests cared. But Jesus taught this fine new ideal that the test of all goodness is the motive in the heart. As the heart is, so the life must be:

O brood of vipers, how can you who are evil say what is good? For it is from the overflow of the heart

that the mouth speaks. The good man from the good treasure of his heart produces good things, and the bad man from his evil treasure brings forth wickedness.—Matthew 12: 34—

The heart must be right to make the life right—that is Jesus' secret of a good life. Get the purposes of your heart right, loyal to his ideals of living, and the power of these high ideals will soon control your conduct and build up your character.

Heart purity, Jesus' test of goodness.—This explains the high standard Jesus set for real goodness; for he taught the world that mere external goodness is not righteousness at all:

I tell you unless your righteousness far surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven at all.

You have heard that it was said to our ancestors, "Thou shalt not commit murder," and whoever commits murder shall be accountable to the judge. But I tell you every one who gets angry with his brother shall be answerable to the judge; and whoever shall call his brother an idiot shall be answerable to the high council; but whoever shall call him a scoundrel, shall be liable to the fiery pit.

You have heard that it was said to our ancestors, "Thou shalt not commit adultery," but I warn you that whoever cherishes impure imaginations as he looks at a woman has already in his heart become guilty of impurity.—Matthew 5: 20—

That is to say, real righteousness is not goodness as man sees it, but as God sees it. The old prophet Samuel said truly, "Man looks at the outward appearance, but God looks into the heart." Jesus may have had this Old-Testament passage in mind when he boldly rebuked the

Pharisees one day saying, "You people justify yourselves in men's sight, but God knows your hearts; and what men exalt, God often detests."

Here then we find the root of this matter of righteousness. God knows that we are good only when our hearts are pure, our motives fair and unselfish, and our imaginations clean. "Happy are the pure-minded," said Jesus. Are you keeping well under control the imaginations of your heart? Do you have conscience censor strictly all the pictures there, or do you let your imagination reel off picture after picture that you would not wish your mother to see? Remember there is where the criminal rehearses his crime until he gets the courage to put it into action. And there also, in the imagination camera, every good deed is first pictured and idealized, until opportunity finally makes it real in life. Your imagination is the seat of power and of danger, for good or evil, in your personal life. Your character problem is simply to form noble images of conduct in your imagination, and then to mind your images. Does friendship with Jesus Christ have anything to do with that?

POINTS FOR DISCUSSION

1. Why did you criticize that brigand who had no scruples against highway robbery, but would not eat meat on Friday? Why is it so many of us are conscientious only in streaks? What are you most conscientious about? What are you apt to be lax about?
2. Discuss the external righteousness of the Pharisees; their peculiar rules of punctilious conduct, and why Jesus refused to keep these rules or teach them.
3. Contrast Jesus' positive ideals of goodness with the many prohibitions of the Pharisees. Does obeying

negative commands really make people good? What more is necessary?

4. What is the difference between character and reputation? Discuss that case of the young draftsman in the text. Of what value is it for a person to do a good act merely to gain a reputation for goodness?
5. A mother once said to her daughter, "If you go to that party to-night, you cannot come into this house again." She went, though it meant reform school later. What do you think of that mother?
6. Miss Moxcey, in *Girlhood and Character*, p. 266, describes a girl who was active in personal work in a revival, but habitually broke a certain rule in school and tried in vain to escape detection. When her teacher appealed to her ambition for religious leadership as a motive for changing her attitude, the girl replied in surprise, "I don't see what that has to do with it." What do you think was wrong with that girl's ideal of righteousness?
7. Explain how the beginnings of both badness and goodness are found in "the imaginations of the heart." Show how it becomes harder to resist temptation after you have thought about it and pictured it several times in your mind. Do you think it is a good thing for children to see films which picture crime?

FOR FURTHER STUDY AND HONOR WORK

8. It says in 1 John 3:15, "He who hates his brother is a murderer." Would Jesus agree with this? Explain how the real essence of murder is hatred in the heart. Do you think most murders are first rehearsed in imagination?
9. Study that whole passage beginning with Matthew 5:20 to see how Jesus altered the Old Testament's

lower ideas of right and wrong. Do you think his ideals were better? Why?

10. Some young folks are too conscientious in little matters that do not count. Are you or any of your friends troubled for fear you have done wrong without intending to do so? What do you think Jesus would say to this?

CHAPTER XII

SINCERITY, THE TEST OF WORK AND WORSHIP

A FAVORITE riddle used to be, "Would you rather be thought better than you really are, or be better than folks think?" An honest answer to this question will test your character. Ask yourself honestly whose good opinion you are most anxious for, God's or your neighbor's. Are you struggling hard to keep up appearances? Are you pretending to be better than you are? Or are you convinced that the ideal in our last chapter is true, that the only real goodness is heart-righteousness from God's point of view? If so, then you would rather *be* better, whatever people think.

The folly of sham and pretense.—The young man who frequently gambled late Saturday nights with three or four sport companions, but used to talk piously in a young people's meeting Sunday night to keep up his reputation, was something of a fool as well as knave. It worked for awhile, and some good people spoke of him as "a model young business man, so earnest and so promising!" But the fulfillment of the promise never came. His reputation became bankrupt when his gambling mania developed into speculation and he stole from his employer to cover his losses. His friends then wished he had never pretended to be pious, for it made his collapse of character seem all the worse to people.

The town treasurer, who filched several thousand dollars from the treasury in small sums through a long period of years, was meanwhile sending up a sort of

smoke screen by teaching a Sunday-school class and taking a prominent part in his church. This kept up his local reputation for integrity and helped him to gain other positions of trust. But such dark things are almost certain to come to light finally. An honest and courageous auditor one day found out this pious man's peculations and revealed them to an astonished community. They discovered his reputation was built on a false foundation.

Such moral shams are like the hidden weakness of the foundation under old Winchester cathedral. Instead of a rock basis, or at least deep-driven piles, the east end was built upon a massive oak raft, actually floating in water many feet deep in the swampy soil. The stone structure at this end of the beautiful cathedral stood firm for centuries, but gradually twisted, settled, and threatened to collapse. When the rotting foundation was brought to light by excavation, the great church, of priceless value, was saved from ruin only by injecting vast quantities of concrete for new foundations, at the cost of half a million dollars. Shams are dangerous, often expensive, seldom successful, always foolish. They may deceive men for a few days or years, but they never fool God.

Do not try to deceive yourself. God is not to be trifled with. Whatsoever a man sows, that he will also reap.—Galatians 6: 7.

Jesus' ideal of the genuine life.—Perhaps the outstanding quality in Jesus' own character was genuineness. He hated shams worse than anything else, unless it was censoriousness; and when he found both of these together in the Pharisees he let his righteous indignation blaze out against them like liquid fire. He believed in the transparent life. He thought of sincerity in terms of *light* and used this beautiful figure often.

Let your light so shine before men that they may see your good life and give the glory to your heavenly Father.—Matthew 5: 16.

When your eyesight is good, your whole body is lighted up. Look out, then, that the light that is in you be not darkness. If then your whole life be transparent, with no dark secrets, it will be wholly luminous, as if lighted by a brightly shining lamp.—Luke 11: 34.

Probably this was what Jesus meant when he said, "I am the truth." There was never anything false about him. He scorned deception. He was full of grace and truth. He set an example of living the truth in his life of absolute sincerity and genuineness. In all his dealings with men he was honest through and through. How does this ideal of his appeal to you?

His horror of cant and spiritual pride.—How do you like to hear people using pious language when you know they do not mean what they say? Have you ever heard people thus talk cant, who you know are not above trickery in trade, and mean perhaps in other ways? Does their cant sound to you like blasphemy? In these days we seldom hear young people pretending to be pious, but it was not so uncommon years ago. Would such insincerity of speech be squelched with ridicule by young folks now, or how would you treat it? Notice how Jesus rebuked cant and spiritual pride in this familiar parable:

This parable he spoke to certain people who were too confident of their own righteousness, but treated all others with contempt.

Two men went up to the Temple to pray, one a Pharisee, the other a tax-gatherer. The Pharisee standing erect prayed thus by himself: "God, I thank thee that I am not like the rest of men, grafters,

embezzlers, adulterers, or even like this tax-gatherer here. I keep the fast days twice a week. I pay the tithe on all my profits."

But the tax-gatherer, standing far back in the rear, would not even raise his eyes to heaven, but kept striking his breast saying, "O God, have pity on a sinner like me."

I tell you the latter went back home pardoned, not the former. For every one who exalts himself shall be humbled, but whoever is unassuming shall be exalted.—Luke 18: 9—

His picture of the puffed-up Pharisee here is a classic! There is no finer illustration of spiritual pride. The man was disgustingly proud of his shiny veneer of goodness, but it was all on the outside. There was no heart-righteousness about him. He was just a dealer in cant, an impostor, and just bursting with conceit, like a pouter pigeon. Jesus held him up to the world's everlasting ridicule.

His attack on hypocrisy of life.—Does this seem to you an unimportant topic? Then remember that Jesus spoke so often about it that it caused the quarrel with the Pharisees that ended in his death. The better acquainted he got with the scribes and Pharisees, the more boldly he attacked these impostors for their hypocrisy. We must admire his courage in saying such things to them:

Woe unto you, scribes and Pharisees, hypocrites, . . . blind guides, . . . for you love the front seats in the churches and the flattering greetings in the market places. Hypocrites, you do wash the outsides of cups and platters, but your secret hearts are filled with greed and selfishness. Cleanse first the inside, that the outside may be really clean also.

Woe unto you hypocrites, for you are like white-

washed tombs which look attractive outwardly, though full of death and corruption. Exactly so with you. Outwardly you appear to be good men and true; but within you are full of hypocrisy and lawlessness. You snakes, you breed of vipers, how will you escape the judgment of Gehenna?

Woe unto you lawyers, for you burden men with oppressive duties, which you yourselves will not touch with a single finger.—Matthew 23 and Luke 11.

If the kind-hearted Jesus could use such violent language in attacking hypocrites, we must be sure it is no light matter to live a double life and pretend to be better than we are. Our only safety is in absolute sincerity, keeping free from all pretenses.

Among the many honors earned by President Lincoln, no higher title ever came to him than his early nick-name, "Honest Abe." It stuck to him through life. Homely, modest, transparently genuine in his personal life, he never made the slightest claim to superiority. Lincoln was the moral opposite of the Pharisees, with their spiritual pride and hypocrisy. How characteristic of him that his favorite poem was "Why Should the Spirit of Mortal Be Proud?"!

Sincerity, the test of honest labor.—Our genuineness of life shows itself in our daily work as well as in worship. There are always more ways to do work wrong than right. The cynical old proverb says "There are tricks in every trade." In your own work, are you tempted to use these tricks? Are you tempted to cheapen your workmanship by cutting corners and slighting your work? Do you sometimes practice petty deceptions to make your work look better than it is, to conceal imperfections in it and cover up the weak places? How much shoddy was there in the day's work you did yesterday?



Courtesy of Association Men

YOUTH SEES IN LINCOLN THE GREATNESS
OF SINCERE HUMILITY

Fraudulent workmanship cheats two people, both the person paying good money for poor work, and the workman who is undermining his own character by his bad workmanship. Every one who cheats, cheats himself most, for it all reacts upon his character. Jesus must have thought this ideal of life very important, for he makes it the climax of his Sermon on the Mount:

Why do you call me "Master, Master," and not do what I tell you? Every one who comes to me and hears my words and does them, I will show you whom he is like. He is like a house-builder who digs down deep and lays his foundation on solid rock. And when the flood comes, the torrent bursts against that house, but is not mighty enough to shake it, for it is founded on rock. But he who hears, yet does not practice, is like a man building a house right on the soil with no foundation, against which the torrent bursts and wrecks it immediately, and awful is the destruction of that house.—Luke 6:46—

An honest piece of work has real moral value. As the tiny polyps in the south seas build their very bodies into the coral reefs, so every workman builds his life into his work and his workmanship into his character. Our manual labor would take on new meaning for us if we could only imagine the Carpenter of Nazareth serving as our daily inspector. If you should submit to him your finished work each day, seeking his expert scrutiny and hoping for his official "O.K." on what you have done—just what effect would this have on the kind of work you do? It would certainly tend to make you do honest work every hour of the day. It would help to make your whole life sincere, genuine to the core. Why not try it?

POINTS FOR DISCUSSION

1. Would you rather be thought better than you really are, or be better than folks think? Why?
2. Why is it foolish to sham and make pretenses? Discuss the way this worked out in the case of the young gambler who pretended to be pious. What do you think of that case of the defaulting treasurer? Explain the cathedral illustration.
3. What do you think of Jesus' picture of the praying Pharisee? What is cant? How do you feel when you hear people talk that way? Why is it so important to be sincere in our motives when we worship?
4. How does the quality of our workmanship affect our character? Did you ever do a tricky piece of work and pretend it was good workmanship? If so, how did you feel about it? How would you like to be a "cut-rate druggist" and sell adulterated drugs?
5. If you knew your daily work was to be scrutinized by an inspector named Jesus of Nazareth, what sort of work would you be likely to do?

FOR FURTHER STUDY AND HONOR WORK

6. What did Jesus mean when he said, "I am the truth"? Look up the passages in which he uses the word "truth," and discover, if you can, the great reverence he had for truth. How can you explain this?
7. Try to explain Jesus' bitter attack on the scribes and Pharisees. Why did he consider them so wicked? Look up the origin of the word "hypocrite," and then explain why such a character must have been hateful to Jesus.
8. Study the beautiful way in which Jesus used the metaphor of *light* as a symbol of sincerity. Look into Luke 11:34 and other references to light in the gospels mentioned in your concordance. Then write what you think Jesus thought about *genuineness* as a quality of character.

CHAPTER XIII

THE FORGIVING SPIRIT

THIS matter of forgiveness is deeply involved in the problem of our personal life. So long as we need to be forgiven, conscience will not let us alone or give us peace. The feelings of guilt and remorse kill the very joy of life. In order to be happy, to see beauty in the sunlight, to work efficiently, or even to play with a free spirit, we must have a clear conscience.

Do you remember how you felt after you had injured someone? Perhaps you had won a prize in school, but had won it by fraud, cheating in examination. Your friend who stood next really deserved that prize, and you knew it. Do you remember the burden on your mind for days after? It felt like a load of lead. You could hardly take a deep breath comfortably. And by and by you got so self-conscious about it, you imagined people had learned of your guilt and were looking at you askance, disgusted with your meanness. Finally you could stand it no longer. You went and confessed your guilt to your friend and the teacher, to get that load off your mind and find peace of conscience again. You were ashamed to do it, and it took real moral courage, but it paid. Your friends honored you for it and forgave you promptly; and it brought you peace and self-respect again. You felt that God too had forgiven you, as he could not until you had confessed.

The importance of forgiveness.—Forgiving and being forgiven are strangely important in the Christian life. We find the forgiving spirit prominent among the ideals of Jesus, and we find him relieving burdened con-

sciences even before he relieved physical pain. Once a man helpless with paralysis was brought by four friends to Jesus for healing. The house in which Jesus was teaching was so crowded that they could not force their way through the multitude, so they broke through the tiled roof and let their sick friend down by ropes. Then before Jesus paid any attention to his paralysis, he said to the sick man, "Son, your sins are forgiven." Whether or not his illness was caused by a dissolute life, Jesus saw at once that the man felt the burden of unforgiven sin and that what he needed first was forgiveness. His penitence must have been evident, or Jesus would not have been so sure that God had forgiven him.

At another time a woman with a sinful past came to express her gratitude to Jesus for his kindness to her, and wept bitter tears as she anointed his travel-weary feet with expensive ointment. Seeing her deep penitence, he said,

Her sins, which are many, are forgiven, for she loved deeply; but he loves little to whom little is forgiven.—Luke 7:47.

It is clear that Jesus did not think of forgiveness as merely canceling the punishment for sin. Real forgiveness means getting rid of the sin itself, for sin is its own worst punishment. The word Jesus used for forgive means "to remit," to send away the sin. In his words to this repentant woman, he seems to say that her great love for him had burned out the dross in her life and had driven away her sin by destroying the power of temptation. His pure and noble life had been a revelation to her and had a wonderful effect on her character. Thus she came to hate her sin. Then confession was easy, and forgiveness and peace of conscience were assured her.

Forgive if you would be forgiven.—Some people even God cannot forgive—the people who keep on sinning, who are not sorry enough to stop. Jesus went even farther than this and taught a still higher ideal. The test of a righteous life is the forgiving spirit. Unless we forgive others, how can we hope that God will forgive us? We acknowledge this every time we say in the Lord's Prayer, "Forgive us our debts, as we forgive our debtors." If we do not show a forgiving spirit, but remember every fancied slight and nurse our grudges, it shows we are not at all humble and sincere in our sorrow for our own shortcomings, and therefore do not deserve God's forgiveness. People who realize their own weaknesses are charitable with other folks.

To illustrate this, Jesus told the story of the servant who owed his king the enormous debt of ten million dollars and was unable to pay it. So the king seized him and ordered him sold into slavery, also his wife and children and all his property, to pay that great debt. But when the man begged hard, the king became wonderfully lenient and finally canceled the entire debt, out of the goodness of his heart. Then instead of being humbly grateful, this forgiven man soon forgot what it meant to forgive, and heartlessly imprisoned a poor fellow servant who owed him a little debt of only about seventeen dollars. Though the poor wretch begged piteously, he showed him no pity. This exhibition of hard-heartedness so angered the king that he punished the first servant severely. He took back his forgiveness, for the man showed he did not deserve it. Jesus ends the story with this clear-cut warning:

So also will my heavenly Father deal with you, unless each one of you cordially forgives his erring brother.—Matthew 18: 35.

Endless patience in forgiving.—It is a pretty high standard, people think, to expect them to overlook slights and unkind treatment. The instinct for revenge lies deep in human nature. The proverb, "To err is human, to forgive divine," suggests that it is hardly natural for men to forgive those who have injured them. Yet how inconsistent it is for these very men to expect God to forgive them! Some people think if they have once overlooked a personal injury and have really been kind enough to forgive the offender once, they are excused from any further leniency if the same offense should occur again.

Peter was probably thinking of the shiftless neighbor in Bethsaida who was too lazy to keep his nets mended and his boat well caulked, and persisted in borrowing Peter's outfit without permission, when the latter was off for the day in Capernaum! Perhaps Peter forgave him once or twice, the man was so voluble in offering excuses; but he soon got tired finding his boat returned untidy and his nets all tangled, especially as the man usually lied about it anyway, and then whined piteously when Peter threatened to sue him. Perhaps he was thinking of some such nettlesome experience when he asked Jesus:

"Master, how many times am I bound to forgive my brother who has done me an injury? Is it enough to forgive him seven times?" But Jesus replied, "I should not say seven times, but seventy times seven!"

That is, we must forgive time after time, times without number, just as often as his sincere penitence makes forgiveness possible. Unless we develop endless patience with folks who wrong us, we fall short of true Christlikeness. Do you think this is too much to expect? Yes, it

is more than can be expected of any one but a Christian; but the ideals of Jesus demand it of us. This is a striking point where his ideals of living are far above the level of the world's practice. But do you not think Jesus is absolutely right in this? What happens when you refuse to forgive a man who has injured you? He becomes your permanent enemy. What is the result when you cordially forgive him? Once more you prove to him that he must be your friend, that you refuse to let him become your enemy. Isn't this worth while?

Forgiveness before worship.—Did you ever go to a person who had injured you and offer to make up with him? "Why should I do this?" you ask. Because he may never come to you to ask to be forgiven; also because there may possibly be some blame on both sides, as is often the case, even when we are quite unconscious of it. When there is a quarrel on, or a long-standing grudge, the question of whose next move it is is often hard to settle! So Jesus cuts this Gordian knot by suggesting that both ought to try to break the deadlock and be friends again.

No one without the Christian spirit would think of doing such a thing, for it means swallowing your pride to go to one who has injured or abused you and take the first step toward renewing the old friendship. Yet Jesus says do it. And so urgent does he consider the need of such an act of forgiveness that he says it is more important even than worship. We should attend to that first, and delay if necessary our worship of God; after that we can worship with a clearer conscience.

If when offering your gift at the altar, you remember that your brother has a grievance against you, leave your offering there at the altar, and go and make friends with your brother first. Then come back and go on with your worship.—Matthew 5: 23—

This teaching of Jesus brings into a beautifully clear light his lofty ideal of the forgiving spirit. It shows how far above the ordinary levels his life was lived; and what a challenge it brings to his followers! Yet the strange thing about this high ideal is its utterly practical quality, for nine times out of ten it works. Such forgiving love is costly, but it is usually invincible. It breaks down the resistance of enmity and cruel spite, when a reconciling hand is offered with a smile of forgiveness, and the humble, sincere, "Let's forgive and be friends again, Henry," comes so unexpectedly.

What the unforgiving spirit costs.—"I'll never forgive her as long as I live." These words almost make us shudder. They were repeated, of course, and that made a bad matter infinitely worse. Then, like a boast, once uttered they had to be lived up to. Pride saw to that. So these words made a great chasm in a once beautiful friendship between two sisters. They refused even to speak to each other, though living in the same house; and this kept up for years, bitter years of growing spitefulness. It lasted so long, when tardy reconciliation finally came, both lives had been hopelessly spoiled.

Isn't it clear that when we are unwilling to forgive an injury we are hurting ourselves most of all? Perhaps it does hurt our pride to offer to forgive, and to take the first step to renew a broken friendship. But the luxury of nursing our pride and refusing to forgive costs far more than it could possibly be worth to anyone, even were it right. It is an acute form of selfishness and never pays. Jesus' ideal of the forgiving spirit is one of the noblest of all his teachings. It is one of the truest tests of a good life, and one of the surest keys to the coming Friendly World.

POINTS FOR DISCUSSION

1. Did you ever win a prize or an honor without deserving it? What did your conscience do about it? Explain the contrast between a burdened conscience and a clear conscience.
2. Explain why Jesus sometimes assured sick people that their sins were forgiven, even before he cured them. Illustrate. What do you think forgiveness really does? Is it something more than canceling punishment?
3. What do you mean when you pray, "Forgive us our debts, as we forgive our debtors"? Why cannot God forgive us if we are not ourselves forgiving? Explain this point in Jesus' story of the two debtors. What do you think of it?
4. Have you ever vowed revenge for an injury? Why? How often have you ever forgiven the same person for wronging you? What interesting question, on this point, did Peter ask Jesus? What do you think he expected Jesus to say? Explain Jesus' answer. Do you agree with him?
5. How many people have you ever known with the forgiving spirit who were not Christians? Is this high standard of Jesus, so different from common practice in the world, a practical ideal? What makes you think so?

FOR FURTHER STUDY AND HONOR WORK

6. Explain in writing what Jesus proposes as the Christian's duty in making up quarrels. Why do you think he said this should be done before we worship God? What effect upon our spirit of worship does an unforgiven grudge have? How do you think this advice of Jesus really works out in practice?
7. Do you know any case of unforgiven slight among your friends? What effect do you notice upon their

natures? Does the one refusing to forgive injure himself most? Have you ever refused to forgive anyone?

8. Study the story of the crucifixion. Notice Jesus prayed for his persecutors, "Father, forgive them, for they don't realize what they are doing." How much less would you have thought of Jesus if he had been unforgiving on the cross?

CHAPTER XIV

THE WONDERFUL SIMPLICITY OF RELIGION

WE have found that Jesus' ideals of goodness were quite revolutionary in his day. Now we come to the problem, What is real religion? Young people find this a confusing question, because religious people answer it so differently. Some try to separate the "sacred" from the "secular." To some, religion is chiefly a Sunday matter; they do not mix it much with business, politics, or society. Others talk as if religion were just something to die by rather than to live by. Can it be that its purpose is just to get us into heaven? Why do some folks make it such a funeral, while others seem to get real joy out of their faith? And then what about all the creeds? Must we believe what we cannot understand, and assent to a complicated creed? Or is the religion of Jesus simpler than the churches have sometimes made it? We can find the best answers to these questions by discussing Jesus' own personal religious life and his simple ideal of religion.

Not mere tradition or formal ritual.—In our study of sincerity as Jesus' test of everything in life, we found how he rebelled against the sort of religion he found all around him. It was largely lip-service, the meaningless repetition of ritual. As he boldly said to his critics, the Pharisees and scribes:

Truly did Isaiah prophesy about you hypocrites, when he said, "With their lips these people honor me, while their hearts are far away from me; but their

worship is useless, while they teach as doctrines the precepts of men."

You neglect God's commandments and cling to mere human tradition. Praiseworthy indeed, to nullify divine commands by your own traditions! —Matthew 15: 7.

Jesus hated mere lip-service, the loyalty of the lips without the love of the heart. This kind of worship was like taking the name of God in vain—it was real profanity. Then it troubled him that the religious teachers made so much of the opinions of the scribes on petty matters. These fussy little rules in the Talmud they tried harder to enforce than the splendid moral teachings of the Old Testament. This put their whole religion into false perspective. They lost sight of what was really important in God's sight.

Alas for you, scribes and Pharisees, hypocrites, for you pay the petty tithes on your garden herbs—mint, dill, and caraway seed; but neglect the more important matters of the law—justice, compassion, and good faith. These last you ought to practice, without neglecting the former.—Matthew 23: 23.

To complicate the great simple things of religion with a thousand man-made traditions was bad enough; but what Jesus most resented was their neglect of the real heart of religion itself, while they were fussing with their petty little tithes.

Yet there are Christians in our own land still who are just as foolish. What do you think of a religion that finds its chief enthusiasm in wearing hooks and eyes instead of buttons? Do you think the superior holiness of not wearing neckties or jewelry or modern-style clothing really atones for the neglect of the more important matters of

the law—justice, compassion, and faithful living? What would Jesus say to the tradition that requires little children as well as adults to wear long black clothes and poke bonnets as tests of piety? Well may we ask, What is real religion, after all?

Jesus' own religion was simple and spiritual.—It is refreshing to find that Jesus' own religion had nothing in common with such petty rules of conduct. People have a perfect right to act that way if they wish; but let them not call it religion, for there is nothing religious about it. It is wholly external, not spiritual. Jesus' religion was very simple. There was no millinery about it, no elaborate ritual or complicated rules. When confronted with the complex regulations about what a religious person must not eat or drink or wear, with exquisite calmness he said,

Be not anxious about your life, about what to eat or what to drink, nor yet for your body, about what to wear. Is not life more important than meat and the body than clothing?—Matthew 6: 25.

While this passage primarily refers to trust in God's care, it also shows clearly Jesus' opinion on the subject we are discussing. His personal faith was as simple as sunlight. But through the centuries since his religion has grown so complicated with creedal theories and strange forms of worship that even Peter and John would never recognize it as the religion of Jesus. The elaborate ceremonies which the historic church has added to the original gospel's simplicity seem like silver-plating gold, or gilding the perfect flute to get a purer tone!

Just friendship with his Father-God.—The good people commonly called Quakers call themselves the "Society of Friends." It is hard to imagine a more ap-

propriate name for Christians, for the simple religion of Jesus was just the practice of friendship. Christianity too often has been interpreted as the religion *about Jesus*, and theories about him have caused sad quarrels between his followers. When we get back to *Jesus' own religion*, by which he lived so victoriously and died so heroically, we find the essence of it was friendship with God and men.

Back of the beautiful life of Jesus was his intimate friendship with his Father in heaven. He never for a moment seemed to forget God. Daily, nightly, constantly he talked with him. Before every taxing task, in every emergency he consulted him. In his prayer life he found constant renewal of energy and strength. How intimate this friendship was, we see perhaps most clearly in his wonderful prayer in John 17. A study of this prayer shows the beautiful simplicity of his faith, his unquestioning trust in God and the perfect intimacy of his friendship with him. It was Jesus' great hope that his disciples might grow into this mighty friendship with God and with one another. How frequently he reminded them that *love* was the fulfillment of all God's laws!

This is my command to you, to love each other, just as I have loved you. There is no greater proof of love than this, to give up your life for your friends. You are my friends if you obey my commands. No longer do I call you servants, for the servant knows not what his master is doing. But you I have called friends, for all that I have heard from my Father I have shared with you. . . . Thus I command you to love one another.—John 15: 12—.

And so it came to pass, in the early days of the Christian Church, other people used to remark to each other,

"How these Christians love one another!" The hopes of the Master were fulfilled. Friendship has been the beating heart of our religion. Christians have loved each other because of the holy bond of their mutual love for their common Master.

How simple the religion of Jesus seems in terms of friendship! His alluring *vision* was of a coming world of friendly workmen. His *spirit*, self-forgetful, strangely powerful, was sacrificial love. His *method* was friendly sympathy expressed in life-sharing service, while the overflowing life he shared found its eternal springs in friendly prayer. A Christian, then, is simply a friendly comrade of the Jesus Way, one who has caught his vision, shares his spirit, and is living by his method; whether he calls himself a Christian or not.

Religion is also horizontal, social.—This dying request of Jesus, for his friends to love each other, shows how anxious he was that their religion should not be merely a vertical, priestly religion, interested only in God. His great, brotherly heart overflowed in sympathy for all manner of human suffering and need. His whole ministry was a campaign of organized kindness, and he passed this mission on to his followers. Lyman Abbott says the one outstanding characteristic of Christianity is *kindness*, in which it stands unique among the world's religions. If we would follow the Christ who was so fond of teaching, "You must love your neighbor as if he were yourself," we must not let our faith go up simply in incense and express itself only in worship. Every church of the Nazarene must live for the glory of God *and* the service of men, or be false to its Master.

Nothing is "secular." Religion is life.—If we have caught the idea of what his religion really meant to Jesus, we must know now that it was not any mere fraction of

his life, or anything external that he put on like a cloak; it was a spirit that pervaded his whole life and exalted it. In his talk to the multitude, in which he used the symbol of the bread of life, to teach them of their need to feed the soul and keep alive the spirit, you remember he said,

It is the spirit which gives life. The words I have spoken unto you are spiritual and life-giving.—John 6: 63.

And the great purpose of his mission in the world he stated in these similar words,

I came that they may have life, that they may have overflowing life.—John 10: 10.

Does this look as though Jesus meant his followers to keep their religion in one corner of their life, and call that "sacred," and then call the rest of life "secular"? Is it enough to devote one day in seven to God, and one tenth of our possessions or income, and use the rest as we please? Dare we separate our life into compartments, and then keep Christ out of any of them? Shall we try to imagine that he is not interested in our games, our amusements, our pleasures—that they are "secular"? Dare we let him into our hearts only when we feel like being "religious," and not let him share the rest of our life? Is it reasonable to keep the Carpenter of Nazareth out of our working hours, and share with him only our "holy days"?

How emphatically he would say "no" to all these questions! To him all days are holy days, and work is as holy as worship. All life is sacred to the Christian, for God's Spirit is in it all. The Christian life is the consecrated life. If any part of our life, of our days, our heart, our loyalty, our possessions, our happiness, we

refuse to share with Christ, to exactly that extent we are not quite Christian, and by just so much we lose the joy and the power of his friendship.

POINTS FOR DISCUSSION

1. What fault did Jesus find with the common religion of his day? What were some of the petty rules the Pharisees enforced as a substitute for real religion? What was the danger in all this, and why did it anger Jesus?
2. What modern rules of external conduct, set up by some Christians to-day, remind you of the Pharisees? What has clothing or millinery to do with religion anyway? What did Jesus say about this?
3. How does the simplicity of Jesus' own faith appeal to you? How do you think his religion ever grew so complicated as some churches now make it?
4. Show how Jesus' religion was essentially the practice of friendship. What do you think friendship with his Father-God meant to him? Quote some of his teachings in which he tried to stimulate the mutual friendship of his followers.
5. What do you understand it to mean to be a Christian? Discuss the best definitions of a Christian that you can find, and try to think how Jesus would criticize them.
6. Have you been trying to keep religion in a corner of your life? Do you take Jesus into your working life? Into your pleasures? Do you think he would call any part of life "secular"? Suggest how you can make his friendship mean more to you this coming week.

FOR FURTHER STUDY AND HONOR WORK

7. Make a study of the things the churches of your community seem to be emphasizing. Are these aims really

religious? Test them by the simple, spiritual ideal of Jesus' own religion.

8. Study further about the Society of Friends and see if there is something that small but earnest group of Christians can teach us all, about the simplicity of the friendly religion of Jesus.
9. Compare again "horizontal religion" and "vertical religion." Sum up briefly the social emphasis in Jesus' teachings, which shows his keen interest in the manward side of his religion.

PART IV
IDEALS OF SOCIAL JUSTICE

CHAPTER XV

THE GOLDEN RULE: THE LAW OF THE KINGDOM

So far our course has been concerned chiefly with ideals of personal righteousness and growth. Yet we have found again and again that Jesus did not like a narrow religion of the priestly sort, whose sole aim was to placate God and make the worshiper sure of heaven. His own religion was like that of the ancient prophets. Like them he taught in his Good News that the business of religion is to turn this world into heaven, and its aim, not to placate God, but to change the hearts and lives of men so that they may live together as friends in a brotherly world.

An important part of our course—in fact, the larger half of it—must deal with the ideals of Jesus that are gradually making Christian the relations of men with each other. We call these the *social* ideals of Jesus. Social justice was the chief aim of most of the ancient prophets. The social injustice Jesus found in the world was what pained him most of all. We shall see how he proposed to conquer it, not by brute force but by powerful ideals.

How should we treat each other?—Selfish people never ask this question. They simply plunge ahead, seeking their own selfish happiness, following every impulse and forgetting the rights of other people. But for most folks this is a real problem. People with a live conscience are anxious to be fair with other people always. How do you decide this matter yourself?

If you see four boys "borrow" a Ford standing by the

curb, just for a joy-ride to the railway station, returning it with two punctured tires and a smashed fender, what is your duty when, five minutes later, the owner appears and demands that you tell him who abused his car? Swiftly you ask yourself what you should do and say in fairness to all concerned. You try to decide the social justice of the case. Are you always able to decide such problems fairly? Or do you feel the need of clearer ideals to help you make such difficult decisions? Unless you have more than your share of self-assurance, you are glad to refer these life problems to Jesus Christ, the keenest moral teacher of all the ages. Let us see what he has to say about them.

What Jesus said about motives.—When the strict people of his day criticized Jesus for caring more about real goodness than the outward forms of religion, he answered very clearly:

Don't imagine that I have come to annul the Law or to set aside the Prophets. I have not come to destroy them but to perfect them. Believe me, until the heavens and the earth pass away, not one dotting of an "i" or crossing of a "t" shall be omitted from God's Law until all is accomplished.

Whoever teaches and practices these precepts shall be counted great in the kingdom of heaven. But unless your righteousness is far better than that of the scribes and Pharisees, you will never even enter the kingdom of heaven.—Matthew 5: 17-.

In another chapter he condemns the Pharisees because they teach but do not practice: "They say but do not." Then he sums up the whole duty of men under two great laws:

Love the Lord your God with your whole heart,

your whole soul, your whole strength, and your whole mind; and love your fellow man as if he were yourself.—Luke 10: 27.

All human conduct should be judged by the motives that prompted it, and for this reason after quoting these two supreme commandments Jesus once added, "Upon these two commandments hang all the Law and the Prophets." His simple conclusion is: *The Christian life must be a life of good will.*

The test of good will: The Golden Rule.—Is there any way to prove your love to God except by showing that you love God's children? Do you know any way to prove your love for others except by the way you treat them? Christ's law of love and good will is simply the heart side of the Golden Rule. The Golden Rule is just the law of love in terms of conduct. So primary and fundamental is the Golden Rule that several great teachers, like Jesus and Confucius, discovered its truth independently, though they state it a little differently. This is Jesus' way of putting it, in simplest English:

Treat others as you would like them to treat you.

—Matthew 7: 12; Luke 6: 31.

In the verse in Matthew he adds the clause, "for this is the law and the prophets," just what he said after he quoted the two great laws of love.

This Golden Rule is everlastingly right because it is fair. It is divine justice. If you expect folks to be kind to you, you must be kind to them. If you expect to be forgiven, you must forgive. Do you complain when older girls snub you? How do you treat younger girls yourself? Is it fair to expect your debtors to pay you promptly, if you are not prompt in paying your creditors? Is it fair

to call a Hebrew boy a Sheeny, and then resent it when he calls you a Yankee? Is it fair to shirk your work when your overseer is out of the room, without thinking whether you would like to be treated that way if you were held responsible for his work? In all possible human relations, the Golden Rule is just being square and playing fair.

The Tinsel Rule of common practice.—Slowly but surely the Golden Rule is winning its way in this world, even in business and politics, where it was long ridiculed. Too often though we still find unchristian people who refuse to grant that this rule is just. They claim they have a rule of conduct which is good enough for anybody: "*Treat others just as well as you think they deserve.*" It sounds good. At first sight it looks as good as the Golden Rule, doesn't it? But look more carefully. It is only a counterfeit. It is not gold, only tinsel. Try to apply it, and you find it breaks down under pressure. The Golden Rule works, for you know how you would like others to treat you, and can treat them accordingly. The Tinsel Rule often fails to work, because no mortal man can be sure of what his neighbor deserves. You are only acting on guesswork if you try to treat him "as well as he deserves." To apply such a rule fairly a person must be a very wise judge. But Jesus in explaining the Golden Rule says:

Do not sit in judgment against others; then others will not judge you. Do not blame others and you will not be blamed. Pardon and you will be pardoned. Give, and they will give to you. For the same measure you mete out to others they will use with you.—Luke 6: 37—

What good, sensible advice this is, and how true to

life! It is always the critical folks who get criticized most sharply, for they well deserve it; while the people known to be charitable are not blamed unkindly by others. Anyhow we are not capable of judging what other people deserve. The Tinsel Rule is usually only camouflaged selfishness. Even at its best it is but a poor attempt at human justice.

The Golden Rule tempers justice with mercy.—We find the real heart of the Golden Rule when we discover it is more than human justice. It is God's justice. It is mercy. Often it leads us to treat others, not as we think they deserve, but far better, as we think how kindly we should wish them to treat us in their place. A high note in Jesus' teaching, just following the Golden Rule, is this:

But love your enemies and treat them well, then your recompense shall be great, and you will be true children of the Most High; for he is kind to the thankless and vicious. Learn to be merciful just as your heavenly Father is.—Luke 6: 35—

It is the law of the Kingdom, then, to be kinder to people than they sometimes deserve, because God is kind to us far beyond our deserts, and because we should like them to treat us that way. The Christian cannot be a Shylock, exacting his pound of flesh because the letter of his contract allows it. The Christian must temper justice with mercy.

A test-case for Golden Rule practice.—For example, let us think of the case suggested of the four boys who stole the joy-ride in the Ford. The Golden Rule forbids your tattling. Yet what must you do? It also requires you to help the owner of that abused car, for if it were your car, you would want to know who had in-

jured it. So you talk with the fellows and tell them they are very poor sports unless they own up to their thoughtless prank and offer to get the man's tires vulcanized and his fender replaced. Now, suppose they do this, like gentlemen, with appropriate apologies; but the man threatens them with arrest nevertheless. He prosecutes them for stealing his machine. He bitterly says: "I'll teach the young rascals a lesson and make an example of them. The law will give them what they well deserve for their lawlessness."

Even though he may have the law on his side, is he not breaking the Golden Rule? Would he wish to be treated that way, if he and the boys could change places? No, he is applying the Tinsel Rule. He is treating them as well as he thinks they deserve, and using his own human judgment as to what their deserts are. But his judgment is quite fallible, and colored by prejudice and self-interest; and fortunately a merciful law protects the boys. Those boys were only fifteen, and our modern law says: "They are too young to be judged that way. We must be merciful with them, for they are not men. They may have done wrong, but they cannot be called criminals; at the worst they are only juvenile delinquents. Anyway they have made good the damage. We will temper justice with mercy and apply the Golden Rule." To be sure, the boys broke the law and should be made to feel the seriousness of their offense. So the court tries them, suspends punishment, puts them on probation as first offenders, but leaves all further punishment to their parents. In so doing, the court treats them better than they really deserve. But do you not think that this application of the Golden Rule will probably save the boys' self-respect and teach them their lesson without too great a cost?

The Golden Rule is splendid sportsmanship.—The essence of true sportsmanship is fair play. To be a generous winner, or a cheerful loser, and, win or lose, to care most of all to play fair—this is being a true sportsman. Happy the youth who carries this spirit into all his life. The Golden Rule is the practical ideal which tells us how.

The writer recently saw a skillful tackle break through the line and almost complete a well-planned forward-pass; but he fumbled when a rangy full-back suddenly lunged at him and shook the ball from his nervous fingers. It was a bitter disappointment, for the game was close. What a fine sport that full-back was, to slap the tackle's back and say, "You made a fine try, old man! Sorry to spoil it!" And it was even finer sportsmanship when a minute later that same full-back made a long end-run, but owned up that he had to take one step over the sideline to get by—and, true to the Golden Rule, went back to his mark, in spite of jeers from the bleachers.

It was fine sportsmanship too when a young Chinese student, always courteous himself, overlooked the insult of an American street boy, and then a moment later snatched that very same boy from danger on a crowded crossing. Young Lee had been brought up on the Golden Rule in its negative form from Confucius, but he was true to the positive challenge of Jesus to "treat others as you would like them to treat you."

In the rest of Part IV, we shall see how this supreme law of the Kingdom, the Golden Rule, is Christ's way of bringing social justice into all the human institutions and relations of life.

POINTS FOR DISCUSSION

1. Why do you believe in the square deal? Do you some-

- times find it difficult to know just what is fair? Illustrate from your own experience. How can the ideals of Jesus help us in this?
2. How did Jesus meet the criticism that he was breaking down the Jewish law? What two simple laws did he say included all the other commandments? What is the difference between his law of good will and the Golden Rule?
 3. State the Golden Rule as simply as you can. Do you think it is always fair? Why? Why are others apt to treat you as you treat them? If a person is always charitable in his criticisms, how do other folks usually treat him? Why?
 4. What do you think of that "Tinsel Rule" of common practice? Show how it is only a counterfeit of the Golden Rule. Why can we not depend upon such a rule for social justice? Explain what Jesus said about not judging others.
 5. Discuss that case of the joy-ride in the Ford. What would you have done if the owner had asked you about it? If you had been one of the four boys? If you had been the owner? If you had been the juvenile court judge? Show just how the Tinsel Rule and the Golden Rule work out in a case like this.

FOR FURTHER STUDY AND HONOR WORK

6. What did Jesus say about the Christian treatment of enemies? What reason is given for this? Show how the Golden Rule sometimes makes us kinder to others than they really deserve. Why is God's justice so merciful?
7. Compare the spirit of true sportsmanship with the Golden Rule and show how the square deal underlies both. Discuss those illustrations in the text, and others from your own experience, to show whether anything less than the Golden Rule is really fair in games.

8. Compare the teachings of Jesus with Confucius in this matter of social justice. Which Golden Rule do you like better and why?
9. Study once more Jesus' teachings in Luke 6: 27-38 and note his argument carefully. Show how he works out this unifying ideal of justice-plus-mercy, and makes it the great social law of his kingdom.

CHAPTER XVI

THE GOLDEN RULE MUST REIGN IN THE HOME

If Jesus' ideals of social justice are ever to win in the world, they must first prevail in the Christian home. If the Golden Rule is to work successfully in the larger circles of life, it must prove its power to make better homes.

Is your home a success?—The home life of many young folks is a real problem. To be sure, the farm home is just as fine a school of character and of family happiness as ever in the past, and with far more real comfort. But with the increase of tenements and apartments, the city home has been rapidly changing. Many a suburban home is little better than a dormitory, where the family are together only at night, and not always then. Too many homes are just boarding houses with irregular meals. It is a fortunate family where all are able to have their meals together regularly and enjoy frequent hours of quiet family life around the fireplace, the library table, and the piano or victrola. It is a fortunate home that retains the love and loyalty of its growing boys and girls, steadily year after year.

How is it with you? Do you get away from home every night you can, and find other places for fun? Or would you rather bring your friends home for an evening than spend that evening anywhere else? Are you loyal to the home-nest and every one in it? Or do you have feuds with your brother and quarrel with him so often that it worries your mother? Do the members of the home all

have their work to do, and do it gladly? Or are there some shirkers who avoid their fair share of the burdens? Are you a little ashamed of your home, or is the life there so happy and beautiful that you are proud of it and will be thankful for it as long as you live? How are you helping to make the Golden Rule the law of your home?

Jesus' ideal for the home.—It is worth noting that Jesus thought of the kingdom of God as like a great splendid family. He spoke of heaven as a Father with his children. The World-that-is-to-be, of which Jesus dreamed, he described as a brotherly world in which men treat each other as members of a common family in the universe of God's home. And so he seemed to think of the ideal Christian home as just a bit of heaven, where the Golden Rule reigns and love binds every one together in a deathless loyalty.

Jesus' thinking of God as a Father was practically a new discovery. It was a great vital fact to him, though such a name for God was hardly ever used in his Bible, the Old Testament. He said to his friends the night before he died,

In my Father's home there are many resting-places. I go to make ready a place there for you.
—John 14: 1.

Yet during his life in Palestine, while he went about visiting many homes, he was often homesick for a real home of his own. A good home seemed as good as heaven to him. Most of his parables were home stories. His religion was a home religion. His love of children was as beautiful as it was natural. He treated them with wonderful tenderness and respected their power to learn and to develop, as no teacher had ever done before. His hope for the coming world was to develop as many homes

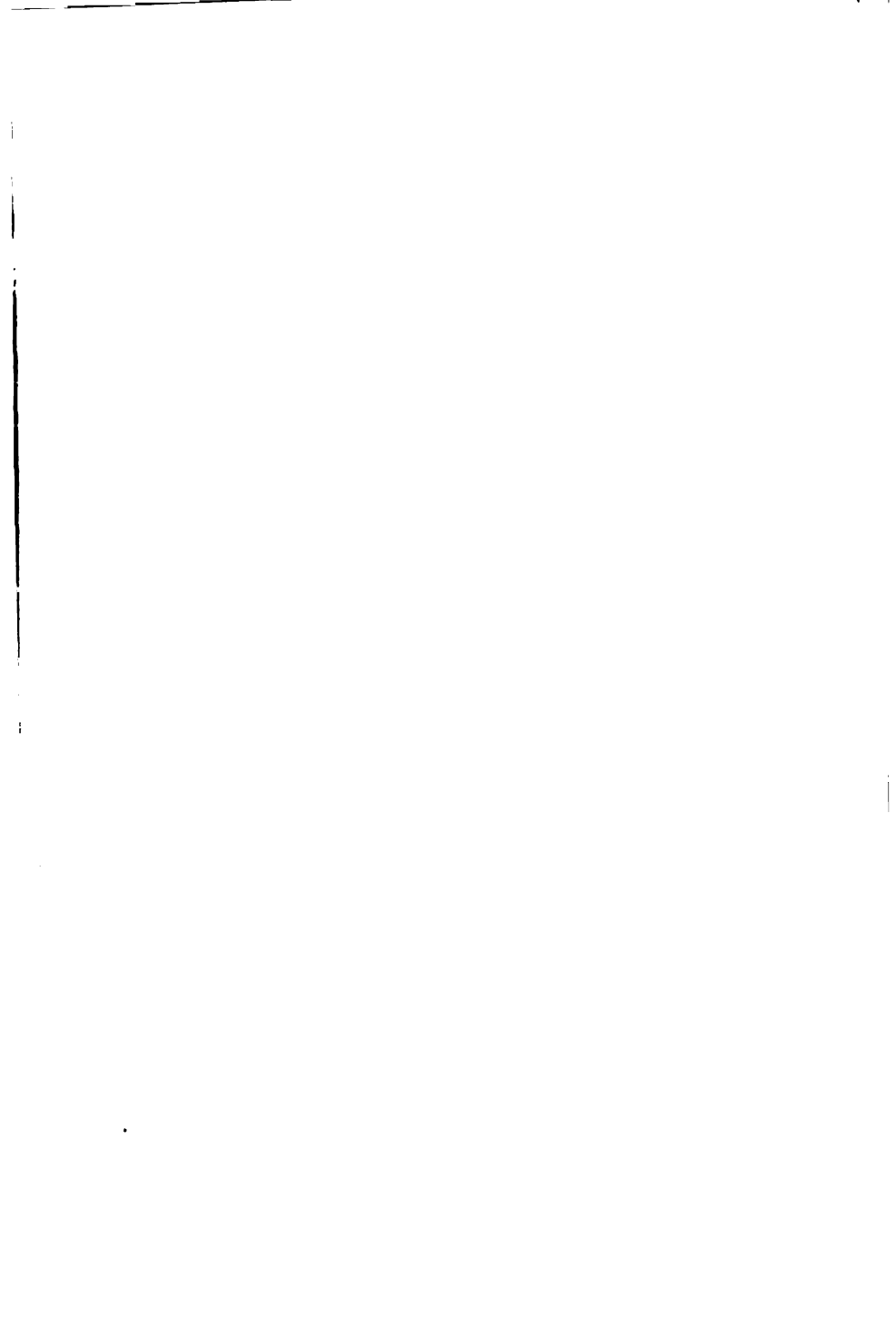
as possible where mutual love reigns, and then expand these homes and extend their influence everywhere.

Jesus' ideal for marriage.—The peculiar nature and danger of Jesus' lifework made it impossible for him to marry and found a home of his own. But we know he attended marriage feasts and highly honored this closest of all human relations. When we stop to think that in his day moral standards for marriage, all over the Roman Empire, were very low, his ideals seem wonderfully noble and pure. At that time wealthy Romans practiced free divorce and exchanged their partners every two or three years. And among many peoples, including the early Hebrews, polygamy was very common. We have Jesus to thank for the purity and stability of the truly Christian home. He taught the world that true marriage is a life-long partnership between one man and one woman. How concise and full of meaning are his words!—

The two shall be one life. Wherefore they are no longer two, but one body. What therefore God has yoked together, let no man separate.—Matthew 19: 5.

Faithfulness to this high ideal of Jesus makes the love of husband and wife the holiest and happiest love possible in all this world, provided the Golden Rule reigns in their home. The law of the Kingdom not only keeps the home happy but makes marriage permanent. It is only when selfishness breaks the Golden Rule, that divorce becomes possible, because the separation of hearts has already broken that home before divorce was ever thought of. Divorce is only a symptom; the real disease lies deeper.

The home a school for character.—The more closely people live together, the more difficult it is to be patient, self-controlled, and generous. This is why home-life is such a test of character. The constant nearness





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**ALMA MATER SENDS HER DAUGHTER FORTH
INTO LIFE**

(Alice Freeman Palmer Memorial at Wellesley College,
by French)

and the mutual burden-sharing give opportunity for all kinds of friction and unpleasantness, unless people really love each other. This is why a hasty marriage between young people who do not really know each other thoroughly, and are not sure they will deeply love each other when they do, is one of the worst tragedies in life.

Yet it is wonderful how people who truly love each other will overlook each other's peculiarities. Their very love makes them patient with each other and overcomes their natural selfishness, so that they are anxious to live the Golden Rule. And so it should be with the young folks in the home. A daughter worthy of a noble mother will be thoughtful and considerate of her parents. Brothers and sisters often sputter and hector, even in Christian homes, until they learn in this best of all schools the better way of love and good will. Many a home is wrecked on the rocks of selfish indulgence; but when the Golden Rule reigns its practice makes strong self-sacrificing character.

The home should be a sort of laboratory in which we make many experiments. It is a practice ground in which we get fine practice in living. It is not simply that we need in early years to try out our talents and find what we can best do in life; but also that the home gives us practice in team-play and team-work, upon which our future success will so largely depend. The home should also develop our sense of honor and chivalry, our truthfulness and absolute reliability, our sense of justice and fair play, our sympathy and kind-heartedness. Fundamentally it will all depend on whether we grow up in selfishness or live by the Golden Rule.

Justice to your brother.—It is evident that family quarrels were common in Bible days, in spite of the legal authority given to the father as the tyrant of the home.

He could do about as he pleased. He could divorce his wife without the permission of any court. He could abuse the children, he could even sell them into slavery. The spirit of such a home could hardly be ideal, and the Bible indicates this in many passages. Yet Jesus' advice about reconciling brothers who had quarreled, or one who had ill-treated another, is just as good advice now as then. It is easy for a long-standing grudge to grow out of some little slight which ought to have been quickly settled at the time. The trouble is most folks are angry when they have been wronged, and wait for the brother who has injured them to come and apologize. Jesus reminds us that reconciliation will come a good deal sooner if the injured one makes the first move, thus showing that he is willing to forgive and start fresh:

If your brother does you an injury, go to him and convince him of his fault when you and he are alone. If he will listen to you, you have won back your brother. But if he will not listen to you alone, then take one or two more, that every word spoken may be vouched for by several witnesses.—Matthew 18: 15.

Notice that this is in accord with the Golden Rule which tempers justice with mercy. It is giving the offending brother the chance to apologize, a better chance than he really deserves, for you would want to be treated that way yourself in his place.

How to prevent family troubles.—Many of the courts in our larger cities now have branches called "the court of family rehabilitation" or "domestic relations court." Or sometimes one member of the bench who is especially tactful and kind is selected to handle this sort of cases. Remarkable results have followed. In Cleveland

more than half the divorce cases are being settled out of court, in friendly conference alone with the judge, and hundreds of homes are thus saved from ruin. The judge just sits down in a small room with the husband and wife and talks over their difficulties with them. Often they come to him for help before any steps are taken toward a divorce; thus he is able to apply preventive treatment, and a great deal of good is accomplished.

All this sad business would be unnecessary, if we should all try to be more thoughtful of each other in our homes and lubricate the points of friction before the human sparks fly! That day you came home from a school picnic, in high spirits over the fun you had had, and found your older sister plodding along at housework in the kitchen—just what happened? When she spoke a sharp word to you about having to work for you all day while you were playing, how did you answer? If you spoke without thinking, you probably gave her an angry reply, “as good as she sent.” But if you realized that she was nervous and tired, you understood her impatience and overlooked it. Quickly putting yourself in her place, you well knew you would have been tempted to be ill-humored if you had had to work indoors all that beautiful day while she had been out by the lake. So the Golden Rule saved a hot box in the family that time, and soon your tired sister was mollified by your mild reply, and was laughing over your vivacious story of the day’s lark. Have you ever known this prescription of Jesus to fail? Treat others in the home as you would like them to treat you, and soon every one of the family catches the spirit of good will and fair play.

POINTS FOR DISCUSSION

1. How many homes in this class have the whole family

- regularly at meals? How many have an hour together at night? In what ways is the modern city home life broken up more than in the country? Honestly, what do you like and dislike about your own home? What have you done to help?
2. Discuss Jesus' ideal of the family as the type of the kingdom of heaven. Why did he call God Father? Who taught him this? What about his own home? What shows that he was sometimes homesick? (Matthew 8:20.) How did he show his appreciation of family life?
 3. Why do you think Jesus never married? How do you know he believed in marriage? Contrast his home ideals with the common practice in the Roman Empire then. What did he say about marriage? Show how the Golden Rule prevents divorce.
 4. Why is a good home the best school for character? Why is a hasty marriage dangerous? What does selfishness do to a home? How has your home given you practice in team-work? How has it taught you honor and chivalry? sympathy and kindness? reliability and a sense of fair play?
 5. Try for a week to make the Golden Rule reign in your home. Watch for every opportunity to avoid the friction which an impatient word or an inconsiderate act usually makes. Say nothing about this, but take notes on your success and failure and discuss them with your teacher.

FOR FURTHER STUDY AND HONOR WORK

6. In Peabody's *The Christian Life in the Modern World* read the chapter on "The Christian Life and the Modern Family." Note the three best suggestions in this chapter.
7. Do the same with the chapter on "The Family and the Beloved Community" in Kent and Jenks' book on *Jesus' Principles of Living*.

8. If there is a "domestic relations court" in your city, find out how the judge applies the Golden Rule in settling family troubles.
9. What is your opinion of Jesus' way to settle a dispute between brothers? Show how the Golden Rule applies in such a case. Have you ever known the Golden Rule to fail in your own family when honestly put to the test?

CHAPTER XVII

THE GOLDEN RULE MUST REDEEM BUSINESS

WE naturally think of the great field of industry when we speak of social justice. Here is where injustice has most often been practiced, ever since the early days of the unpaid labor of the slave. Surely, if the Golden Rule is needed anywhere, it is needed in business.

Problems of the young wage-earner.—More than four-fifths of American young people of the age of sixteen are daily wage-earners, in spite of the rapid growth of high schools since the World War. These alert boys and girls are starting business careers with eager enthusiasm. Some of them enjoy their work and are glad of their freedom from school. Others left school reluctantly, to help support the family. All too early the burdens of mature life have fallen upon them and childhood's freedom is left far behind.

Doubtless many who study this chapter are of this working army of youth. Are you finding it difficult to live the Christian life in the world of business? Have your employers treated you as Christians? Are you getting a square deal in wages and working conditions? If not, is it because your employers neglect the Golden Rule, or somebody else? Some folks say business is always selfish, competition is always cruel. Do you believe it? Some say there is no place for the Golden Rule in business; that if a man really tried it, it would bankrupt him. Do you believe it? Are you finding the methods in your line of business straightforward and honest? Or are you forced under orders to practice fraud and deception?

Cheer up! Don't get cynical, whatever happens. And

remember that more and more the ideals of Jesus are getting into the realm of business. So rare now is the ancient type of pious fraud in business, that this old story of the country grocer of a century ago is hard to believe: "Have you sanded the sugar?" asked the grocer of his clerk before breakfast, "and watered the milk? and put sorghum in the molasses?" "Yes," said the boy. "Then," said the grocer, with whom the clerk boarded, "come in to prayers."

Religion must mix with business.—We have nothing but contempt to-day for that sort of Christian who tries to keep his business and his religion in separate compartments of his life. We call him a plain hypocrite. To-day we believe one of the most searching tests of a man's religion is, does it make him honest and square in his business life? We despise his religion if it does not. Jesus must have had this in mind when he said:

No man can be the servant of two masters; for either he will like the one and dislike the other, or he will attach himself to one and scorn the other. You cannot be servants both of God and of Gold.—Matthew 6: 24.

There must be a single, undivided allegiance in a man's heart. If he is loyal to God, he will not be a slave to Mammon, and his loyalty to God will make him honest in his business. It is no longer as easy as it used to be for a man to be a cutthroat in business and hold office in the church; glibly to recite the creed on Sunday and then live a life of greed on Monday. The world is now demanding that a man prove in his personal and business life the sincerity of his faith. What better possible use is there for religion than to mix it with business? The point where they mix is the Golden Rule.

Character the foundation of business.—Woe to the business man who makes God his master and cares nothing for conscience. He deserves to fail and is quite likely to. "The fact is," says Dr. Peabody, "that for one man who succeeds in business by luck or by fraud, a thousand owe their standing in the business world to integrity and incorruptibility." A reputation for honesty is a big asset in business. Most business is conducted on credit. Trust and confidence are fundamental. Shrewdness may win for awhile, but only a reliable, trustworthy man wins in the end, for people soon learn to have faith in him.

We do not need to waste space here to teach a truism. Every young man should know that character is as important in business as skill is. If your employer finds he cannot trust you, or that you have bad personal habits, how long will it be before he will fill your place with some workman he can trust? Whether you handle money in a bank, or goods in a store, or materials in a factory, how quickly do you think dishonesty would ruin your career? The only safe and decent way is the way of the Golden Rule, the Christian treatment of your employer and his money, goods or materials, as you would wish to be treated in his place.

"May I not do what I will with mine own?"—The natural answer to this question is, "Of course you may." But some people are not careful to make sure first that it really *is* their own. This quotation we find at the end of Jesus' story of the laborers in the vineyard. Read it in Matthew 20: 1- and you will find that the employer in Jesus' story was a very unusual one. He paid the full market price of a shilling a day to all his laborers, even those who worked but an hour! That is, he was strictly just to all; and then generous, far beyond their deserts,

to a few. If he wanted to increase the rate of wages that afternoon of his own free will, and pay his afternoon help more than he needed to, whose business was it? No one had a right to tell him he couldn't be so generous! Jesus told this story, not for its bearing on the wage question, but to teach the Jews that they had no right to complain because God chose to welcome Gentiles into his kingdom.

This question from the parable, "May I not do what I will with mine own?" is often quoted unfairly. Has anyone a right to do as he pleases, unless he pleases to do what is right? No employer has the moral right to pay less than the market wage. That minimum wage is not "mine own"; it belongs to my workman. But, like Henry Ford when he raised the wages of his men above all similar wage-scales, I have a right to be more generous if I choose. After being just, I have a right to be generous. But I may do what I will *only* with what is really mine own.

The pagan ideal: "Business is business."—An ancient Greek philosopher and a Roman lawyer both stated clearly this pagan ideal: "Trade is a part of life in which morals have nothing to do." Our modern pagan puts it: "Business is business." That is, nothing *but* business. This pagan spirit makes trade simply polite warfare; no right or wrong about it, no room for conscience, nothing but force. Let "Rob Roy's Rule" reign in trade: "Let him take who has the power, and let him keep who can." People in business must look out for number one. It is all pure selfishness anyway. We are not in business for our health. It doesn't matter how money is earned or where dividends come from. We have no moral responsibility whatever. So runs the argument still, from the modern pagans whose ideals are two thousand years behind the times. It's all wrong, cruelly

wrong. Business is not "just business." Business is the expression of personality in work, and therefore it can never shirk moral responsibility.

The tribal ideal: Class selfishness.—Savage and barbarous tribes usually have a double code of ethics. It was wrong to steal from or cheat or kill a fellow tribesman, but all right to do anything to one outside the tribe! This barbarous ideal still prevails in some labor unions and some manufacturers' associations in their class-warfare in predatory business. Union members, for instance, in the coal-mining industry, have learned to be very unselfish toward workmen of their own class. They give generously to help support striking unions far away. Equally one-sided is the common view of capitalists, watching for their own selfish interests. Meanwhile who is looking out for the welfare of the public? No one unless laws protecting the public are enforced. Strikes, lock-outs, and other forms of class-warfare in business are all barbarism. These are sometimes inevitable, like war, in extreme emergencies, but all due to class selfishness. Business needs the Golden Rule to make it civilized.

The Christian ideal: a square deal for all.—"The master iniquities of our time are connected with money-getting," says Ross in *Sin and Society*. We all know how unjust many people in business have been and are. We call them profiteers, because they have made unrighteous profits at the expense of the public and their own underpaid workmen. Many dealers in explosives, sulphur, steel, clothing, and all sorts of military stores and armament, profited by their country's emergency during the war and made vast fortunes, for which every taxpayer is now paying. It is very unjust and would have been impossible if business had been thoroughly Christian.

We have great reason, however, to be thankful for the progress of the past generation in bringing social justice into business. Common honesty is far more common than it used to be in trade. Most shops now are one-price shops, which was very uncommon fifty years ago. There is far less bribery of councils and Legislatures for charter and franchise privileges. There is less adulteration of food and drugs, less secret rebating by railroads, less speculation by trust companies, less cornering of food markets, less unfair competition, misrepresentation, and graft. New laws against all these evils have greatly raised business ideals and practice, thanks to the leadership of men like Theodore Roosevelt. Gradually Christian folks have brought into the realm of commerce and trade the moral standards of family life, with its emphasis on truthfulness, honesty, brotherliness, reliability, fair-dealing, service, and cooperation.

The Golden Rule in practical business.—So remarkable has the recent progress been in Christianizing business that we find there are several hundred great enterprises that now frankly admit they have to run their business in accordance with this rule of Jesus. Among such corporations are the Colorado Fuel and Iron Company, the International Harvester Company, the Dutchess Bleachery, the Filene Stores, the Procter and Gamble Company, and Hart, Schaffner & Marx. They all give their employees some measure of influence in the business, with representation either on the board of directors or workers council or trade board, thus making the industry democratic. And so it has come to pass, in eight brief years, that instead of real war in industry, as the writer saw it in the mining districts of Colorado in 1914, when the company's United States troops and surly bands of armed strikers faced each other for months, we

now see good will in control and the Golden Rule in practice.

Working conditions have been vastly improved in this Colorado company by this new plan. Workmen and employers have equal representation on the four joint committees on cooperation and conciliation, safety and accident, sanitation, health and housing, and recreation and education. This last committee, for example, conducts playgrounds, social centers, athletics, moving pictures, field days, holiday sports, libraries, health lectures, technical schools, and cooperates with the Y. M. C. A. and the churches. Does not this look as if the Golden Rule of Jesus were winning its way in business?

"He profits most who serves best."—This is the challenging motto of one of the greatest associations of business men, the Advertising Club of America, which has very high ideals. They say frankly in their "creed": "I recognize the fact that the first requisite of success is not to achieve the dollar but to confer a benefit. The reward will come as a matter of course." This is a thoroughly Christian principle which comes straight from the words of Jesus:

Whosoever would be first among you shall be servant of all.—Mark 10: 44.

Saint Paul echoes the thought of Jesus in his beautifully just and unselfish statement:

I seek to satisfy all men in all points, aiming not at my own advantage merely, but at the profit of the many.—1 Corinthians 10: 33.

Do you believe that the first requisite of successful business is to serve the public? This idea is taught everywhere by the Rotary Clubs, which enroll the leaders of

all branches of business in our cities. They insist on fair-dealing, honest methods, and high trade standards. "To the Rotarian, life is an investment that must yield dividends that are better than dollars, and community prosperity is more than personal profit." Under the leadership of such progressive men with such truly Christian motives, business in America is bound to be redeemed from its selfishness and injustice.

If you are a wage-earner, with some slight share in this great world of business, how can you help to make business Christian? Are you a time-server, jealously watching the clock? Or are you most anxious to do an honest day's work and render your employer full and efficient service? Are you stirring up discontent among your fellow workmen or playing the game and working for the good will of the whole enterprise? Imagine yourself, now and then, in your employer's place, and you will discover countless ways in which you can live the Golden Rule yourself, and thus do your part to redeem business. And who knows? Some day you may fill that employer's place yourself!

POINTS FOR DISCUSSION

1. What experience have you had in business? If you have been a wage-earner, criticise as fairly as you can the different kinds of men you have worked for. Have you found the Golden Rule obeyed in business? In what ways do you think workers are not getting a square deal? In what ways are they not giving their employers fair treatment?
2. Explain what Jesus said about trying to serve both God and Mammon. Why should not religion mix with business? What do you think of that pious grocer who didn't let his religion stop his cheating in trade?

What is a hypocrite? Show how character helps in business. Did you ever know a boy to lose his job because of his bad habits?

3. Show the fallacy in the phrase, "Business is business." What do you think of the pagan ideal that trade requires no conscience? Why would Jesus condemn profiteering? In what ways do you think business has been getting more Christian?
4. Watch your own business habits and motives for a week and ask yourself why you did what you did. Have you been playing the game squarely with your employer? Look sharply to see if you can put the Golden Rule more perfectly into practice in your workaday life.

FOR FURTHER STUDY AND HONOR WORK

5. What do you think of that slogan, "May I not do what I will with mine own?" Explain the danger in it. Write what you think of Jesus' parable of the laborers.
6. In the *Christian Century* for March 9, 1922, read the splendid article by Sherwood Eddy on "Putting Christianity into Industry." Then write what you think about the progress the Golden Rule is making in business.
7. What do you think of that motto for business men, "He profits most who serves best"? What did Jesus and Paul say about it? If this principle comes to be widely believed by men in business, what do you think the result will be?

CHAPTER XVIII

THE GOLDEN RULE MUST CONSECRATE MONEY

In an earlier chapter we found that one of the strongest temptations of youth is the misuse of power. Among the various kinds of power one of the most familiar is money. It is a great force in the world, both for good and evil. A great deal of suffering and social injustice is caused by people whose use of money is not guided by the Golden Rule. Yet one of the miracles of recent history is the great good accomplished in the world by generous folks, both rich and poor, who have combined their gifts to serve the needy.

Our problem of the use of money.—Whether we are students in high school with an allowance given us by our parents, or working boys and girls who have to earn every dollar we save or spend, we all must face this personal problem of the use of money. It is a practical religious problem, for it affects our characters and our future usefulness. Jesus must have felt this way about it, for a surprising amount of his teaching is on this subject.

How is it with you? Have you been envious of young folks who have more spending money. Have you been careful or careless with the money you have to spend? Does a dollar "burn a hole in your pocket"? Or have you the self-control to save and to give to worthy charity parts of your allowance? Do you think that sporty friend of yours "has more money than is good for him"? If so,

why? If you had one hundred dollars a month to spend, just what do you think you would do with it? What good objects would you help?

The duty of thrift.—One of the strangest points in socialism is its claim that thrift is a vice! To accumulate savings is to become a little capitalist; and doubtless one cannot be a good socialist and a capitalist even in a small way! Jesus had no sympathy whatever with this idea. He advocates investments, defends interest and teaches thrift as a necessary virtue. Fluent talkers who claim Jesus was "the first Socialist," never studied the Gospels! He praised the rich Zacchæus for his use of his wealth and never suggested that he give up his property; though for a special reason he did advise the rich young ruler to do this. A number of his friends—Peter, Mark, Lazarus and others—owned houses, and Jesus shared in the comfort of these homes. In his parable of the talents he praises the thrift and energy of the five- and two-talented men who had wisely invested and doubled their capital:

Well done, good and faithful servant! You have proved trustworthy in handling a small sum, now I will put you in charge of a large one. Share your master's happiness.—Matthew 25: 23.

But the thrifless man in the story who just hoarded his money instead of investing it, Jesus condemns sharply. He makes the employer in the parable say to him:

You lazy, good-for-nothing servant, you knew, did you, that I reap without sowing and garner without threshing? Then you ought to have deposited my money in some bank, so that when I returned I should get back my capital with interest. Take therefore my twelve hundred dollars from him and give it to him that has twelve thousand dollars.—Matthew 25: 26.

The fact is thrift is a virtue which shows strength of character. It takes self-control to save money instead of spending it. As Peabody wisely says, "The saving of money is to be encouraged not merely for the making of money, but quite as much for the making of character. The reckless spender loses not only money but self-control."

The danger of covetousness.—On the other hand, Jesus was afraid his friends would think altogether too much of money. Frequently he warned them about the dangers of riches:

How difficult it is for men who trust in riches to enter the kingdom of God!—**Mark 10: 24.**

He condemned the Pharisees because they were lovers of money, and when two stingy brothers quarreled over their father's property, he refused to act as their umpire and gave them this sound advice:

Man, who made me an umpire or divider over you? Watch out and be on your guard against covetousness, for a man's real life is not made up of the surplus things that he possesses.—Luke 12: 14.

Life is far more than property. Mere things never yet made any one permanently happy. There are many rich poor men and many poor rich men who will agree that the truest happiness has little or nothing to do with money anyway. Yet think of the mad scramble for gold, in which thousands of foolish, covetous people breathlessly compete year after year! Such people forget that money is a good servant but a cruel master.

The rich farmer whom God called a fool.—To teach his friends the foolishness of trusting in wealth for happiness, Jesus told them this story:

A certain rich man had a very fertile farm, and he debated in his mind saying: "What am I to do? For I haven't room to store my crops."

Then he said to himself: "This is what I'll do. I'll pull down my storehouses and build bigger ones, and in them I'll store all my harvest and my good things. And I'll say to my self: 'Soul, you have many good things laid by for many a year. Take your ease, eat, drink and enjoy yourself.'"

But God said to him: "You poor fool! This very night your soul is demanded of you. Then all these preparations—whose shall they be?"

So it is when a man amasses treasures selfishly, but has no treasure in heaven.

How utterly selfish this rich farmer was! Hear him congratulate himself about "My crops, . . . my storehouses, . . . my harvest, . . . my good things." He never dreamed of using any of his wealth for others. His one idea was to hoard his wealth, to make it safe, so he might be selfishly happy for years and years to come. His whole vision of a satisfying life was just to be lazy, to take his ease, and eat and drink and enjoy himself.

What a fool he was! He had everything invested in those barns, and not a bit of wealth in heaven. No wonder God thought he had lived long enough. It was too late for such a man to learn that, after all, a man does not really *own* his wealth at all. God just lets him have a life-lease of it. Then, after a few brief years, he has to leave it all behind him, for others to spend or share. That rich farmer in the story, who hoarded his wealth merely for his own selfish comfort, was really as poor as a man could be that night, when his naked soul went to meet his God—very likely like Nabal (an Old Testament fool) in the midst of a drunken revel.

Investments and character.—It is a striking fact that our characters are influenced by what we “take stock in.” The kind of investments we make has much to do with the sort of characters we become. Have you noticed how interested you have become in the Belgians and the Armenians, since you invested in the Belgian and the Near East Relief funds? If we invest in banks, steel, silk, copper, coal, the Red Cross, or Near East Relief, we soon become deeply interested in banking, steel production, silk processes or Belgian orphans, as the case may be. Jesus explains the reason:

For where your treasure is, there will your heart be also.—Matthew 6: 21.

That is why he warned his friends not to hoard their wealth in earthly storehouses, like the foolish rich man, but

Store up for yourselves treasures in heaven, where moths or rust cannot destroy them, and where thieves do not break in to steal.

His advice against *hoarding* wealth on earth does not contradict his advice in the parable of the talents. There he both approves of investments and again condemns mere useless hoarding. Clearly, his teaching is that wealth should be made useful here on earth, and the spiritual riches of character permanently useful in the life that shall never end. All material wealth, at best, must be short-lived. Only what we give, do we truly keep.

Trusteeship: Jesus' ideal of consecrating wealth. In Luke's description of the early Christian colony in Jerusalem, in the book of the Acts, we read,

Not one of them claimed that any of the things he possessed was his own.—Acts 4: 32.

Though Jesus never taught communism, he did teach the following about the ownership of property, which is a very high ideal:

Whoever of you does not renounce all that he has, cannot be my disciple.—Luke 14: 33.

The word translated "renounce" means "detach himself from." By this Jesus seems to teach that no true Christian can claim absolute ownership of his property, with no moral duty involved. He must hold it all as *in trust from God*. This is the clear teaching of the parable of the pounds, in Luke 19: 12-, where he describes a certain nobleman intrusting his servants with different sums and expecting them to use this wealth for him.

Now, this does not mean that we must give away all our wealth, unless, like the rich young ruler, we find it is strangling our generosity and becoming our tyrant. It simply means that we shall consecrate our wealth, all that we have and are, by considering ourselves God's trustees, and then using it all as his Spirit may guide us. Our own personal and family needs will take a fair share of it, and the Golden Rule will guide us for the rest. Jesus never emphasized tithing, but many Christians have found it helpful to set aside systematically a definite proportion of their income for the year, to be given to worthy causes. This proportion may vary from time to time, "as God has prospered you," and should certainly vary with the needs and responsibilities of different homes.

Some consecrated fortunes.—Jesus' high praise of the poor widow who gave her all, though it happened to be only a farthing, has taught us to reckon generosity not so much by what a person gives as by what he has

left. Yet it is splendid to see the surprising number of truly consecrated fortunes that are being shared with the world these days, by wealthy Christians who frankly regard themselves only as God's trustees. All manner of human needs are being generously served by noble men and women of large means. The Sage Foundation is a typical case. It was founded with a ten-million-dollar gift by Mrs. Russell Sage, "for the improvement of the social and living conditions in the United States." There are several other similar foundations with even larger capital, notably the Rockefeller and Carnegie Foundations, largely for educational purposes, but all serving society at large in the broadest possible ways.

A beautifully simple gift in the truly Christian spirit was recently given to the University of Minnesota by the justly famous surgeons of Rochester, Minnesota, the two Mayo brothers. When they gave two million dollars of their earnings to be used for advanced medical education and research, they sent this simple message: "We never regarded this money as ours. It came from the people, and we believe, my brother and myself, that it should go back to the people. That was our father's attitude in life." This is a noble conception of the responsibility of wealth. Such gifts show how deeply the ideals of Jesus about the use of money are getting into our modern life. How generally this is getting to be true we discover in the popular success of the "community chest" plan in many of our cities. For instance, in Cleveland, where the plan of a unified budget for charities originated, we find that no less than 310,271 individuals contributed the total of \$3,820,017.13 subscribed for the "Cleveland Community Fund" for 1922. This fund will pay the operating expenses of the city's 110 social and charitable agencies that express the good will of these many thou-

sands of citizens in a great variety of organized kindness. Does this striking fact seem to you like a way-mark of progress for Jesus and his Golden Rule?

POINTS FOR DISCUSSION

1. Which do you think is more difficult, to earn money honestly, or to spend it wisely? What makes money such a power in the world? What problems have you found in spending your allowance right? Do you know anyone who has more to spend than is good for him? If you had one hundred dollars monthly allowance, what would you do with it?
2. Why is thrift a virtue? Describe its effect on character. Show how Jesus taught thrift. What did he say to the man who hoarded his money instead of investing it? Does happiness depend on cash? Explain the dangerous effect of money on character.
3. What sort of a man did Jesus call a fool? Tell what you think of the story. What shows the man's selfishness? What do you think of the man's idea of having a good time? How much was that man worth when he died?
4. Why do we get so deeply interested in what we invest in? Tell what Jesus said about this. Can you explain what he said about "treasures in heaven"? Make clear the distinction in Jesus' teaching about hoarding and investing money.
5. What do we mean by "consecrating money"? What did Jesus say about trusteeship? If a man is a Christian, what difference should it make in the way he spends his income? What is the true Christian ideal of property ownership? What do you think Jesus would say about these illustrations of consecrated fortunes? What do you like about the modern "community fund" idea?

FOR FURTHER STUDY AND HONOR WORK

6. What have you coveted most the past year? Compare the tenth commandment with Paul's advice to "covet earnestly the best gifts." Try to decide what "better gifts" you should earnestly desire. What effect does covetousness have upon happiness and character?
7. Study the story of Nabal, in 1 Samuel 25, and compare it with Jesus' story of the Foolish Rich Man. Remember the name Nabal is the Hebrew word for fool. Do you think Jesus had this older story in mind at the time?
8. Study the system of giving which is called tithing. What did Jesus say about it? Should two brothers having the same income each give a tenth, if one is a bachelor and the other the father of six children? Why should all Christians give systematically "as the Lord has prospered them"? Decide on a practical plan of giving for yourself.

CHAPTER XIX

THE GOLDEN RULE MUST PROTECT THE WEAK

THE most contemptible of all boys is the bully. Why is it we all dislike him so? Is it not because he uses his brute strength to take advantage of weakness? Often he is too much of a coward to face a boy of his own size who would give him a real test of strength and courage. Any person who imposes on another's weakness or takes advantage of ignorance or in any other way abuses the privilege of power is at heart a bully, and the religion of Jesus brings a very stiff challenge to such a person.

The bully or the knight-errant.—Some forms of bullying seem innocent enough at first, but they cause a good deal of annoyance if not real distress—for instance, the old custom of hazing or fagging in college and "prep schools." Have you ever indulged in it? It seemed funny at the time, but it was a violation of personal rights. You were making that freshman for the time being your slave, just because your upper-class dignity gave you the upper hand. He resented it, but was probably helpless to resist, for he was the "under dog." Perhaps he got his consolation in the thought that in a year or two he would get even by hazing the new freshmen who would come after him.

There is a much finer type of fellow who enjoys rather the role of knight-errant. He is always looking out for a chance to turn things right side up, to get people out of trouble, to checkmate the bully and rescue his victims,



A KNIGHT ERRANT OF THE GOLDEN RULE
(Watts, Sir Galahad)

to champion the cause of the weak and defend the defenseless. What a fascinating calling the old knight-errant had in the romantic feudal days! He was a free lance in the great Cause of the Square Deal. Whether it was the task of liberating fair maidens from enchanted castles, or setting his lance in rest against some petty tyrant who had been keeping the whole countryside in terror, he found frequent openings for heroic deeds. Had you ever noticed that the greatest knight-errant in history was Jesus Christ? His trusty lance is the Golden Rule, whose gleaming point no bully, young or old, can squarely face and live.

Levi gets his accolade.—He had probably been just a bully there in Capernaum, until Jesus made him a knight-errant and dubbed him Matthew. He was a tax-collector, a publican, with the authority of the Roman Empire back of him. And, according to the wretched custom of the time, he used that power to oppress the poor. The Roman governor of the province demanded a fixed sum yearly from him, then permitted him to get as much more as he dared from the defenseless people of his district. We do not know that Levi was better or worse than other publicans, but they were all a hated set, and with good reason. They exploited both rich and poor, abusing their power so successfully that usually their ill-gotten gains made them shamefully rich.

Perhaps Jesus had paid tribute to Levi for several years and had come to know him well. Nazareth was near. Anyhow we may be sure there is some background of acquaintance back of this brief account in Matthew 9: 9. Levi did not leave his business desk, his tax books and his chance to get rich, without knowing Jesus well enough to feel the force of his character and the pull of his cause. Somehow or other Jesus had made Levi

ashamed of his bad business of bullying people, so that when he said that day,

Levi, be my comrade,

the young man Levi shut that desk, took along his ink-horn and pen, changed his name to Matthew to suggest his changed life, and became a Knight-Errant of the Golden Rule.

Jesus champions the weak and unfortunate.—

The career of Jesus was a constant progress of the knight-errant going about righting wrongs. Very early he discovered that the scribes and Pharisees were responsible for many of these wrongs. They were exploiting the people in many ways. Though making great pretense of piety, they were unjust to the poor and harsh and unfeeling toward all sorts of unfortunate folk. Now and again Jesus would pull off their disguise and show what wolves in lamb's wool they really were.

As he taught he said, "Beware of the scribes who swallow up the property of widows, and then mask their wickedness by making long prayers. They shall suffer all the greater punishment."—Luke 20: 46—

It was such heartless social leaders that taught the people of those days to be cruel to the insane and the lepers. Their social injustice was shocking compared with our Christian standards to-day. The victims of leprosy were driven out into the open country away from villages and far from relatives. It was a most inhuman custom and Jesus condemned it silently by his own wonderful kindness to these unfortunates. He would meet them on his journeys and would cheer their lonely, hopeless lives by his friendship and often heal the dread disease itself.

One poor fellow whom Luke describes as "full of leprosy" came running to Jesus, begging him despairingly to heal him. And Jesus *touched* him! There is no proof of sympathy more perfect than that. He actually touched the leper; and by his fearless, friendly touch he won that leper's heart. It was the Christ living his own Golden Rule and proving its subtle power.

Even more remarkable was his treatment of the insane. They were the saddest victims of the superstition of the day. They were supposed to be under the control of evil spirits, and so were driven off like lepers. But Jesus found them with his Golden Rule. Study that striking picture in Luke 8: 26-39, of the wild man of Gergesa whom Jesus' calm, powerful intellect quieted into sanity. See how kind the Master was to this poor derelict. Then remember that the reason we do not see such wretched maniacs on our country roads or living alone in caves on our mountain-sides is only because hospitals and asylums for the insane have been founded in every Christian state in obedience to Jesus' spirit of compassion. Every hospital, every asylum, every house of refuge and orphans' home is a monument to the Golden Rule of Christ.

The Gospel of the Second Chance.—The ideals of Jesus teach us to be patient with the unskilled and inefficient. They warn us not to expect too much of the ignorant and uneducated, and to be kind to idiots and the half-witted and weak-minded. But the Golden Rule also teaches us kindness to those whose wills and consciences are weak. Only a rank hypocrite will deny that he knows what it means to be tempted and sometimes to fall a victim to temptation. Then, surely, we should all believe in the Gospel of the Second Chance and should faithfully practice it.

The story in the 8th of John, describing the delicate

way in which Jesus defended and probably saved a notoriously sinful woman, shows us how he practiced the Golden Rule in the fine art of forgiveness. With what marvelous keenness of intellect he disarmed the critics and accusers of this unfortunate girl, whom they threatened to stone to death! Listen to his Sir Galahad words:

"Let the sinless man among you be the first to hurl a stone at her!" Then he bent forward and wrote on the ground. They listened to him. Then, beginning with the oldest, one by one they all slipped away. And Jesus was left behind, with the woman standing in the midst of the court.

Raising his head, Jesus saw no one but the woman, and said: **"Where are your accusers? Did no one condemn you?"**

"Not one of them, sir," she replied.

"Neither do I condemn you. Go your way, and sin no more."

Do not impose upon the weak.—Vast numbers of weak people, all sorts of weak folks, still are living in this world; and over them all this Knight-Errant of great kindness, Jesus Christ, holds his protecting shield. Whatever other people may do, Christians must share in this crusade of Jesus. It is one of the true tests of our Christian character to carry the shield of Christ and protect the weak and unfortunate.

No profession has higher ideals than the medical profession. Most doctors have caught something of Jesus' compassion for the sick and the needy, and very seldom do you find a physician who will impose upon the poor. Usually this high-minded profession serves the very poor without any reward but gratitude. But a certain grasping surgeon of the writer's acquaintance was once called to the humble cottage of a poor Negro widow suffering

from a serious disease. The fact was, she was already beyond hope of cure; but this scheming doctor almost persuaded her to mortgage her little home for about half its value, to pay him, cash in advance, an exorbitant fee for performing a surgical operation which he said would probably cure her. Fortunately, friends intervened. The over-reaching doctor's plans were interfered with; he was not allowed to victimize this poor, weak patient. He was forced to drop the case, and lost his chance that time "to devour widows' houses." Then a kind Christian physician was called in. The good woman was placed in an endowed room in the hospital, where she passed her last days in comfort and enjoying every possible kindness, because that was a Christian community that protected the weak from the unscrupulous strong.

Be knights of the new chivalry.—How is it with the boys and girls of your city? Have they caught the spirit of this wonderful crusade that rights wrongs and champions the weak? Which would you rather be, Knights of the Golden Fleece, or Knights of the Golden Rule? Look about in your community. What are the bullies busy about? Who is exploiting widows and small children? Who is taking advantage of the poor and defrauding them of their mites? Is some rich Dives feasting in luxury, clothed in purple and fine linen, while he shares barely enough crumbs to keep alive a Lazarus, begging at his gate? It may be Lazarus is to blame for his own down-and-out condition, or he may be just a victim of rank social injustice. Can you find out? Can you see to it that the proper city authorities take care of him? To beg at anyone's gate is now against the law, for we are Christian enough to provide for Lazarus in kinder, better ways. But in any case, if you have a drop of knight-errant blood in you, if you have caught the

true spirit of Jesus, you will vow fealty to him, as the young man Matthew did, and take up his Cause of the Square Deal, for the protection of the unfortunate and weak.

POINTS FOR DISCUSSION

1. Why does a bully have more followers than friends? Just why do they follow him anyway? How would you criticize him? What sorts of grown people have really the heart of a bully?
2. How do hazing and fagging stand the test of the Golden Rule? Does this sort of sport go in your school? How do you account for it? What do you think of it?
3. Describe a knight-errant and tell why you admire him. In what ways did Jesus' lifework resemble the role of a knight-errant? Tell how he turned the young man Levi from a bully into a knight. How had Levi been exploiting the weak? Why did he change his name to Matthew?
4. Who imposed upon people the worst in Jesus' day? In what bitter words did he condemn them? In those days how were the unfortunate lepers treated? Show how Jesus' treatment of lepers illustrates the Golden Rule. Describe his kindness to the insane. Why do all Christian states support asylums now?
5. Over what other kinds of unfortunate folk did Jesus hold his protecting shield? How do you usually feel about tempted and fallen people? How did Jesus treat them? What do you think of that surgeon who tried to fleece that poor Negro widow?

FOR FURTHER STUDY AND HONOR WORK

6. Study carefully the parable of the rich man and Lazarus, in Luke 16: 19-. It is the most lurid picture in all Jesus' teachings and shows how very strongly he felt on this matter of social injustice.

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7. Try to discover the meaning for our modern life of that story of Jesus' by reading carefully "The Tragedy of Dives," chapter six in Rauschenbusch, *Christianizing the Social Order*.
8. Look about in your own community and draw up a list of unfortunate cases that challenge all true Knights of the Golden Rule. Do not forget that in this work of Christian sympathy the Red-Cross heroine often does the finest work, so that girls of the right sort are greatly needed here, and can often help more than boys.

CHAPTER XX

THE GOLDEN RULE MUST CHRISTIANIZE THE STATE

WE have seen that Jesus' ideal for a better world was just the extension of his ideal of a Christian family. The kingdom of heaven will come just as soon as we are all as brotherly and kind in everything as we are in our own homes. So people have gradually come to see that religion has a message for business and for politics as well as for the family.

Has conscience any place in politics?—Long before and during the World War the leaders in Germany taught the strange doctrine of the "superstate"; that is, the claim that the state is above morals and so can do nothing wrong. So they taught that force alone should settle great questions, regardless of the rights involved. Do you believe this? Do you think might ever makes right? Is not a nation morally bound to be faithful to its treaty promises? Is there any reason why the Golden Rule should not apply to nations as well as to families?

If you were a voter, would you follow your conscience in politics, or silence your conscience and sell your vote to the highest bidder? Would you buy your way into office, if you could, as men sometimes have done? Do you think a citizen has duties as well as rights? If you were a city official, would it be right for you to make money out of your office by accepting bribes? Why not? If you were at the head of a great nation, would your conscience let you serve the selfish interests of your own country regardless of the rights and needs of other

nations? Let us look at Jesus' ideals on some of these great questions.

The rulers of a pagan state.—Jesus was wonderfully tactful in keeping out of trouble over politics. When his enemies tried to catch him in some hot political question of the day, he was very skillful in answering them. He was careful not to say anything in public against the emperor or the Roman Empire. But we know he did not think much of kings in general, or the way they were apt to act like tyrants. One day when he was walking on a journey with his closest friends, he said to them privately, as a gentle rebuke to the selfish ambition two of them had just shown:

As you know, the men of high repute who rule over the Gentiles lord it over their subjects, and exercise absolute authority over them; but not so shall it be among you.—Mark 10: 42.

The more one studies the Greek words Jesus uses in this sentence, the clearer it becomes that he did not at all approve the way pagan kings in those days kept the people down and held them in subjection. He honored human personality too much to favor any absolute monarchy which interfered with human liberty. If Jesus' advice had ever been asked by one of those kings, if courtesy permitted he would certainly have quoted the Golden Rule to him: "Treat your people as you would wish them to treat you." How different history would have been, if kings had done this!

Christian rulers must serve their people.—Then Jesus went on to give his disciples his democratic ideal for all rulers in a Christian state or church:

Not so shall it be among you. Whoever wishes to become great among you, must be your faithful ser-

vant. And whichecker of you wishes to become first in rank shall be bound to serve you all. For the Son of man came not to be waited upon by servants, but to serve others; and to give his life, that many might be free.—Mark 10: 43—

See how he scorns the very idea of regal authority and pomp! His simple ideal is that greatness comes only through service, not dignity or rank. The only rank worth while is leadership in the service of others, as we found in our Chapter X. When we study more carefully his ideals of service, in Part IV, we shall better understand his emphasis upon the dignity of service. But at least this thought is clear: Jesus believed that the only excuse for any ruler is his ability and good will to serve his people.

Christ forbids retaliation and revenge.—There is a common idea that Jesus forbids his followers ever to use force; but this is not sustained either by his teachings or example. Whether he actually used that whip on the grafters in the Temple, or just on the cattle (John 2: 15), he used the powerful moral force of an aroused personality on those men. Frequently he used moral force, but always in the spirit of the Golden Rule. He did say "Resist not evil," but he must have meant, *except in love*, never in revenge or hate; for, as President King says, "His whole life is one constant resistance to evil." The *Shorter Bible's*¹ translation is "*Do not resent an injury*," instead of "Resist not evil"; and Professor Kent says it is a doctrine of nonresentment, not nonresistance.

You have heard the saying, An eye for an eye, and a tooth for a tooth, but I say to you, Do not resent an

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injury; but to him who strikes you on the right cheek, turn the left one also. If anyone sues you and takes your coat, let him have your overcoat also. Whoever compels you to go one mile, travel with him two miles. You have heard the saying, Love your neighbor and hate your enemy; but I say Love your enemies, bless those that curse you, do good to them that hate you, and pray for them that insult and persecute you. —Matthew 5: 38—.

What Jesus condemned was not necessarily force, but force used in the spirit of hatred, and thus he set a new standard, far higher than that of the Old Testament.

The strategy of kindness.—It surely took divine wisdom to see the strategy of returning love for hate, blessing for cursing, prayer for abuse, and patient non-resentment for a slap in the face! Yet we now know how effective this sort of fighting is. *Usually* a kindly smile is the quickest way to cool off an angry opponent who tries to start a fight. Patient kindness disarms most enemies, for it is hard to fight a smile. If you hit back the angry man who strikes your cheek, you only add fuel to his wrath and give him cause for hotter anger; but show your self-control and good will by turning the other cheek, and it tests his sense of honor. If he is really a gentleman, he will never strike again, for he will see that he misjudged your motives, that you really had no quarrel with him at all.

However, Jesus himself acknowledges that this policy of nonresentment sometimes fails to work if carried to the limit of nonresistance, for when his own cheek was struck (John 18: 23) he did not turn the other cheek but talked back vigorously; and he says in Matthew 7: 6,

Do not give what is holy to dogs, nor throw your pearls away to swine, lest they trample them under

their feet and then turn around and tear you in pieces.

This clearly means, Do not waste your kindness on folks who are not human enough to appreciate it. There are people who will annihilate you and yours if you do not defend yourself against them. That is exactly why America was finally forced to fight in the World War. For a year we used kindness and diplomacy, until we discovered we were dealing with an enemy that was immune to kindness and all other ideals. But even such an inhuman enemy did not deserve our hatred, and we did not hate her. We must recognize that Jesus clearly makes, in this last quotation, an exception to his general teaching that kindness is usually successful strategy and that ordinarily the nobility in human nature responds to its challenge.

War and the Golden Rule.—Recent travelers in Germany report meeting Christian people there who are thankful that their unjust government did not win its barbarous war of aggression. It was true kindness to the German people to defeat and unseat such a government. It is quite possible, when forced into war, to fight a misguided people for their own best good. To claim that Jesus would never sanction any kind of war is unfair to him and his keen sense of social justice. As Kent says: "No one can exaggerate the horrors of war. And yet, looking ahead to the distant future and considering the welfare of the world at large, we may easily see that a war that is not one of aggression but one fought to uphold the principles of justice, to overthrow autocracy and to bring other nations of the world into the commonwealth of God, may be a war conducted absolutely in the spirit of the Prince of Peace." It was a mistranslation that

gave us the angels' song as "Peace on earth, good will toward men." The new version rightly gives it, "Peace to men of good will." We should not forget that only men of good will desire or enjoy peace.

Jesus and peace among the nations.—Our kind-hearted Master must have been pained by the suffering caused by every war in Christian history, but he may have felt sometimes that war was just as necessary as his own use of force in cleaning the grafters out of the Temple. Yet it is all too evident that the awful cruelty, waste, and suffering of war have always been barbarous. Some day it will cease, when good will among the nations makes peace possible. Every interchange of kindness between the nations, every bit of Red Cross team-work increases the spirit of brotherhood among races and helps to conquer the prejudice and suspicion that breed war. How happy the watchful Master must be to see every reduction of armament which shows more mutual trust among the nations! How glad he must be when the representatives of many races join hands and hopes in peace conferences and leagues of nations! It all indicates the growing willingness to accept the Golden Rule as the working ideal for the state and for the world.

POINTS FOR DISCUSSION

1. Why is it wrong for a voter to sell his vote? Why is it wrong to bribe an officer? Explain Germany's idea of a "super-state." Do you think a state has no moral responsibilities? Do you think the Golden Rule should apply to states as well as homes?
2. What do you think Jesus thought about kings? What did he say privately about the kings of the Gentiles? What do you think he would have said to an absolute monarch? How many kings are there now left in the world? Why are there so few?

3. What high ideal did Jesus set up for kings and rulers? Why was he so democratic? What did he confess as his own life ideal? What, then, is the secret of true greatness? Who do you think were our three greatest Presidents? What made them great?
4. Did Jesus ever use force? Tell what he did with a whip one day in the Temple. Did he teach that Christians should never resist evil? Explain his beautiful teaching of nonresentment. Show how revolutionary this ideal was.
5. Does our country treat other nations in accordance with the Golden Rule? In what ways have we been kind to China? How have we treated Cuba and the Philippines? Belgium and Serbia? Why are you proud of this record as an American?

FOR FURTHER STUDY AND HONOR WORK

6. Study carefully Jesus' strategy of kindness. Try to explain why love conquers faster than hate. Have you ever tried to fight a good-natured fellow who refused to get angry with you?
7. Next try to find out why this policy of nonresentment and kindness does not always succeed. Study what Jesus meant about not throwing pearls to swine. In what circumstances, then, is war sometimes, though very rarely, necessary? Can this still be consistent with the Golden Rule?
8. What do you imagine Jesus thought about the Washington Conference for the limitation of armaments? Why is he sorry for war and thankful for peace among the nations? Read the interesting chapter on "The Citizen and the State" in Kent and Jenks' *Jesus' Principles of Living*.

PART V

IDEALS OF SERVICE AND SACRIFICE



CHAPTER XXI

THE DIGNITY OF LABOR AND SERVICE

WE have been discussing Jesus' ideals of social justice that have thrown light upon many of our practical problems of getting along with people. Now we come to a new section of our course that includes some of the keenest tests of noble character, in various forms of service and self-sacrifice. First, we must think of the practical question of work, that touches every one's life, and has more effect upon character than we often realize.

Do you dislike manual labor?—A professor in the University of Chicago recently gave his class a strange examination. There were seventeen quite personal questions, testing them in many ways to discover whether they were broadly educated, in the best sense of the term. In the list were these two questions: "Can you be high-minded and happy in the midst of the drudgeries of life? Do you think washing dishes and hoeing corn as compatible with high thinking as piano playing or golf?"

Can you say "Yes" to these pointed questions? Or do you think such manual labor disagreeable and annoying? Do you avoid it whenever possible? Have you a sneaking notion that manual labor is servile and degrading compared with professional work or other work that does not call for overalls? Do you think it is less honorable? If you are inclined to be ashamed of such work because you imagine it is work only for servants, and you look down on servants, then recall how Jesus honored forever the position of servants by placing himself by their side:

Let the greatest among you be as the younger, and let the leader be like him who serves. For which is considered greater, he who sits at table or the one who waits upon him? Is not he who sits at the table? But my position among you is that of one who waits on others.—Luke 22: 26.

How Jesus dignified labor.—Among many nations there has been a strong prejudice against manual labor, partly because in ancient days such work was done by slaves. Most people of wealth and position have avoided manual toil, though Gladstone was a famous user of the woodsman's ax, Louis XVI of France was a skillful locksmith, and Roosevelt was fond of working on his Dakota ranch. All too general is the feeling on the part of snobbish people that it injures one's dignity to work with the hands; so that something of a caste system has grown up among us in some quarters, in which the different trades and professions are classified in order of their social standing, as in India and elsewhere. It is quite un-American.

Jesus had no patience with such superficial notions. He taught his friends not to be deceived by such foolish claims to honor, but to look within a man's life and honor him according to his character. As to manual labor, Jesus' work as a carpenter honored that forever. How can anyone who calls himself a Christian be snobbish toward a person who works with his hands, when his own Master used carpenter's tools? Nor can anyone with the ideals of Jesus look down upon servants, when Jesus said, "I am among you as one who waits on others." A person rendering faithful service to you or others deserves your respect and often your gratitude. It is un-Christlike to treat him as an inferior.

Love is never too proud to serve.—The test of this

is found in every home, where every mother worthy of the name is glad to serve the many needs of the household. So-called menial work has everywhere been ennobled by motherhood; why, then, should anyone feel himself above it? Love is never too proud to serve. Jesus once demonstrated this in a very striking way by a sort of acted parable. It was at the last Passover feast that he celebrated with his twelve disciples in Jerusalem. Evidently, he felt that they were getting snobbish, and needed to learn the lesson of the true dignity of labor.

During supper Jesus, though he knew that the Father had put all things into his hands, rose up from table, stripped to his shirt, and tied a towel round his waist. Then he poured water into a basin and began to wash the disciples' feet and to dry them with the towel that was tied around him. When he came to Simon Peter, he objected saying, "Master, are *you* going to wash my feet?" . . .

So after he had washed their feet, he put on his clothing again, resumed his place at table and asked them: "Do you understand what I have done? You call me Teacher and Master, and rightly, for so I am. If I then, your Master and Teacher, have done this menial service for you, you ought also to help and serve each other."

In this vivid way Jesus has taught the world that no menial service is too humble for one friend to do for another, for love is never too proud to serve. Surely, those friends of Jesus could never lose the memory of their divine Master's proving his love by washing their weary, travel-stained feet. His example is a warning to snobs and aristocrats that it is positively un-Christian to despise honest labor or treat servants with contempt.

Is work the "curse of Eden"?—Someone has said,

"We used to talk of the dignity of labor; but now we covet the dignity of idleness." Clow says, "We are too apt to covet the lot of the idle rich, the most cursed existence a man can endure." Too many are impressed by the Genesis story of the exile from Eden and not enough impressed by this fine challenge of Jesus:

My Father has been a worker from the beginning until now, and I work.—John 5: 17.

If you are a business girl or a working boy, do you take real satisfaction in your work, or do you find it a bore? Do you look for two hours to closing time and drop your tools the moment the clock strikes or even earlier? Too many workmen cordially hate their work and do as little as possible—barely enough to draw their pay. With the constant demand for a shorter and shorter working day, the aim of labor often seems to be maximum wages for the least possible work. A workman's attitude toward his work affects seriously the quality of the work he does. Unless the spirit of good will is in his work, he is not earning his wage.

Let us find joy in our work, whatever it may be. It should express the best that is in us. It ought to develop our character and increase our self-respect. Whatever be our talent, the joy of wielding power through our work should give us fresh incentive every day. The joy of achievement, of accomplishing something worth while, of producing values, of making something the world needs, is something every skilled artisan has a right to feel. There is the joy of real sport in some kinds of work, and the joy of team-work in other kinds; and in all productive work there is the joy of service, of doing something for humanity. Pity the man who hates his work and thinks it is a curse to him. It may be his fault. His work should

be the builder of his character, for wholesome work is not a curse; the real curse in many lives is too much leisure.

How to conquer drudgery.—To be sure, there are some kinds of work not naturally interesting, like white-washing Tom Sawyer's fence, or tending a machine that puts the heads on pins or the holes in buttons. Such work need not prove a curse to you, but it will if you shirk it and scamp it all you can, for it will react upon your character and make you a grouch with the soul of a slave. All honor to Pat Gahan, who decided that if he must be a ditch-digger, he would be a "fancy ditch-digger"! The spice of humor helps greatly. And there can be a true *esprit de corps* even in unskilled labor. Meeting the challenge of the difficult too offers fine incentive in every hard task. Hit that hard task with a football spirit, and your drudgery will contribute to your strength of character. If that drudgery is necessary to somebody's happiness, or the success of some great cause, you can find in it the high motive and real satisfactions of human service.

Even drudgery can be consecrated. A long-lost saying of Jesus, found on weather-stained papyrus by the Nile in 1895, suggests this clearly:

In the cleaving of the wood you shall find fellowship with me; in the lifting of the stone, there am I.

Thus spoke the Carpenter of Nazareth, assuring us that in the drudgery of our daily tasks as laborers we may find real comradeship with him in his lifting of stone masonry and his cutting of timbers. To all of us who are fortunate enough to have steady, healthful out-of-door work, there should be real joy in sharing our Master's daily toil. Remember that the most beautiful of all the messages of Jesus is for those who labor:

Come unto me, all of you who are weary and burdened with toil. I will give you rest. Ease your shoulders with my yoke and learn life's secrets from me; for I am gentle and lowly in heart, and you will find rest for your souls. My yoke makes burden-bearing easy and the burden light.—Matthew 11: 28—.

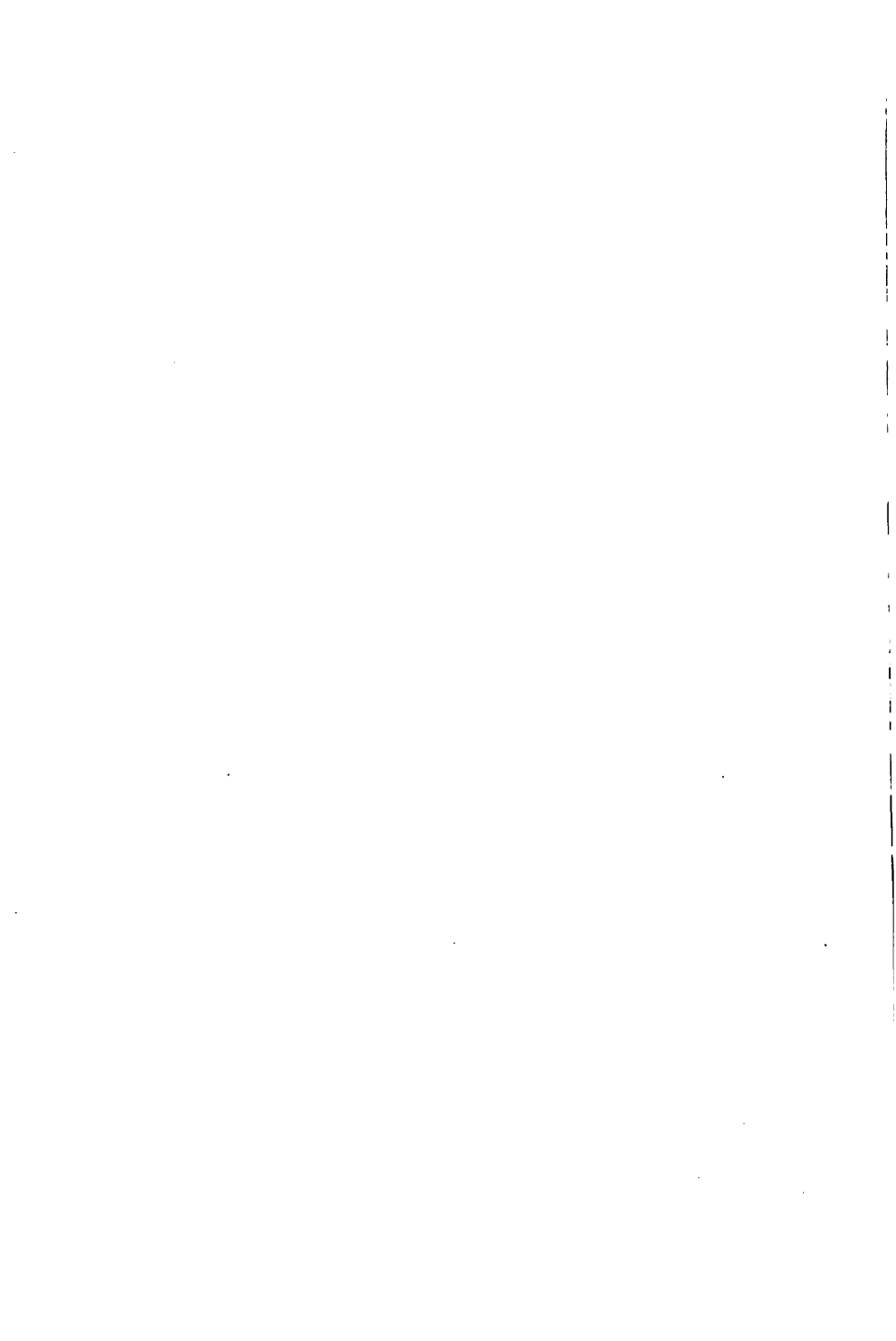
What Jesus' ideals of labor are doing for the world.—These ideals are putting justifiable pride into the honest laborer's heart. Class-conscious labor now rules even in Russia and Germany, and may soon rule England and France. The man in overalls need no longer apologize or feel ashamed. Apologies are now due from nonproducers, especially the rich loafers and shirkers who have no visible means of support but their grandfather's money. The rich man who planned to die poor to avoid disgrace, and wisely distributed his millions, showed the strong influence of Jesus. The farmers of America, finding out in war time how the world depends upon their products, have found a new self-respect. The world depends upon producers, and the world now honors producers, as never before in history. The man who toils, with hand or brain or both, has won his place in life at last, the place of honor which Jesus long since gave him. Young people who work daily in this great army of industry should get in step with the working ideals of Jesus. Be not slaves to drudgery. Rise above it. Be not ashamed of your task. Hold your heads high and be happy producers, builders of the new Democracy of God, the brotherly World-that-is-to-be.

POINTS FOR DISCUSSION

1. Do you have a notion that golf is more honorable than digging potatoes? Are you ashamed to wear an apron



RUTH, WILLING TOILER IN HARVEST FIELDS
AND ANCESTOR OF KINGS
(Lajos, Ruth the Gleaner)



or overalls? Why, or why not? Do you think the word "servant," as often used, is un-American? Quote Jesus' words in which he classes himself with servants. What do you think about this?

2. What is a caste system? How does it work in India? Have we a caste system in America? Why do some people think it beneath them to work with their hands? What ideals did the Carpenter of Galilee set us here? What would happen to the world if mothers were too proud to serve?
3. Describe the acted parable by which Jesus taught this lesson to his disciples. Why do you think he wanted his friends to be willing to serve each other?
4. How do you like your work? How long before quitting time, if you are a wage-earner, do you usually begin watching the clock? Does the average workman of your acquaintance put real good will into his work?
5. What different kinds of joy and satisfaction can be found in good, hard work? Would you want to hire a workman who simply worked for the cash and got all his fun in leisure hours? How is your character being affected by the way you are doing your work?

FOR FURTHER STUDY AND HONOR WORK

6. Make a study of different kinds of drudgery you are acquainted with. What ways can you discover in which drudgery can be conquered? Is there any kind of necessary work that cannot be made worth while to the one who does it?
7. Study the expression "The curse of Eden" in the light of Genesis 3:17-19. Read Van Dyke's poem, "The Toiling of Felix." Compare this with Jesus' words in John 5:17 and Matthew 11:28. Then decide which is the real curse, work or too much leisure.
8. In what countries are manual laborers having remarkable influence to-day? Explain the new class-con-

sciousness and pride on the part of producers. What influence do you find Jesus' ideals about labor are exerting in our modern world? Get the opinions of your wisest friends on these hard questions, then do your best to answer them.

CHAPTER XXII

THE IDEAL OF UNSELFISH KINDNESS

THIS chapter brings us one of the most searching questions of our whole course. As we have studied many of Jesus' ideals of living, we have often found him sharply in opposition to the common ideas and practice of men. Here we come to the sharpest contrast of all, perhaps the one that causes all the rest. In our search for the differences between a pagan and a Christian we now find the clue to the heart of the matter. It has to do with the inner motive of a person's life, the secret aim and purpose of it all.

Are you living only for yourself?—Probably not, or you would not be interested in studying the ideals of Jesus. But are you sure? We were all disgusted with that crew of a French steamer who seized the lifeboats in the storm and left the passengers to perish on the sinking ship. They were simply following the pagan rule of life: "Look out for number one." But these terror-stricken sailors, obeying the strong instincts of self-preservation, were no more blameworthy than the cold-blooded man of business who wrecks a corporation to gain personal profit. The man whose main aim in life is *profit* is selfish through and through. How much are you tainted by this motive? When an opportunity comes to you, a chance to work, or to cooperate with others in any enterprise, do you face it with this question, "What is there in this for *me*?" Is the mainspring of your life self-interest, or is it the desire to be useful and to make others happy?

Some people ridicule this gospel of *service* as "all moon-

shine, and usually cant and hypocrisy anyway." They judge the whole world by themselves, and claim that everyone is selfish and has to be, to survive in the struggle for success in life. They are quite cynical about it. They assert that everybody else is "after the almighty dollar" and they propose "to get theirs." They scout at all idealism, and see nothing in life but the gold standard. They are usually hard people to do business with, and unscrupulous competitors. They will knife you if they can. Do you see anything attractive in such people? Yet many of them at your age were as strong for ideals as you are. Gradually self-interest and the love of profit grew upon them and choked out their early unselfishness, until they became frank materialists, pure pagans.

He profits most who serves best.—Again we come back to this ideal which we discovered to be so important in our discussion of business in Chapter XVII. Let us apply it now more broadly. Is there any permanent satisfaction or success in mere profit without service? This is the core of Jesus' teaching about life motives:

Whoever would be successful among you shall be servant of all.—Mark 10: 44.

Ruskin said, "If your fee is first with you and your work second, then fee is your master and the lord of all fee, who is the devil. But if your work is first with you and your fee second, then work is your master, and the Lord of all work, who is God." Just as you distrust a lawyer who seems more interested in his fee than in justice, and a doctor who cares less to get you well than to get your purse, so you discount the minister, the teacher, the statesman, the banker, the editor or anyone else who always thinks first of his own selfish interest instead of his friends, his church, his community, his country. To

be sincerely Christian, we must be disinterested; that is, we must consider the interests of others above our own selfish interests.

It would be a better world if all of us were as unselfish as our physicians. Notice how thoroughly Christian is this pledge which every doctor must sign who joins the American College of Surgeons. It includes the following promises: "I pledge myself to pursue the practice of surgery with thorough self-restraint, and to place the welfare of my patients above all else; to render willing help to my colleagues, and to give freely of my services to the needy. I pledge myself, so far as I am able, to avoid the sin of selfishness, to shun unwarranted publicity, dishonest commercialism and money-seeking as disgraceful to our profession, and to make my fees commensurate with the service rendered and with the patient's rights." Surely, the doctor who serves his patients in this spirit will find that profits will follow as a matter of course; and the gratitude he wins will be worth far more than gold.

Giving is better than taking.—The taking of profits seldom makes friends, but the giving of service always does. And friends make life worth living. Perhaps Jesus had this in mind when he said,

Give to him who asks of you, and from him who wants to borrow of you, turn not away.—Matthew 5: 42.

Perhaps he meant money; more likely he meant anything your friend really needs. There is no record of Jesus' giving cash in charity; but he gave needy people whatever they needed most, which is the wisest way to give. The gratitude you win from people you have helped is worth far more than the money value of the gift; and

the satisfaction of really helping folks cannot be reckoned in dollars. Every gift is the expression of the giver's character, and has an influence upon his character, making it more beautiful, more generous and friendly. It makes him think more of the friend he has helped. We easily see this meaning in that beautiful saying of Jesus which is not found in the Gospels at all, but in the Acts, quoted by Paul to the Christians of Ephesus:

Remember the words of the Lord Jesus, how he himself said, "It is a far happier thing to give than to receive."—Acts 20: 35.

Generosity should be unobtrusive.—The pagan way to give is to get out of it all the notoriety you can, so it will help your business or make you more popular. Some folks like to see their names on subscription lists, where other people will see them too. They like to get the full benefit of a fine reputation for being charitable. But before long, people see through their game and know they are really not generous at all, but are doing it all for show. They remind us of the Pharisees who used to hire trumpeters to advertise their almsgiving!

Therefore when you distribute charity, do not have a trumpet blown in front of you as the hypocrites do in the churches and streets, that men may sing their praises. That, I assure you, is all the reward they ever get! But when you are giving to charity, do not let your left hand know what your right hand is doing, that your charities may be kept secret. Then your Father, who sees all secrets, will openly reward you.—Matthew 6: 2-.

As our old familiar proverb ran, "Do good whenever you can, and forget it." If we forget it, it will surely not make us proud or complacent.

The strong must help the weak.—The reason, of course, why Christian people are taught by the Master to give, to serve and to help, is because there are so many unfortunate folks who need helping, and all of them are children of our Father. Here, again, pagans cannot understand the Christian motives. Have they laughed at you for “wasting your good money” on orphaned Belgians, starving Chinese and Russians, and stray Armenians whom you never will see? Their selfishness knows no pity, least of all for invisible sufferers of another race. It means nothing to them that these far-away folk are our brothers and sisters, children of the same heavenly Father. Such people are no better than the rich pagans in China, who are reported to have feasted at elaborate banquets in cities where thousands of their fellow countrymen were dying of starvation all about them—exactly like Dives and Lazarus in Jesus’ parable.

Nietzsche and other recent German writers have ridiculed Jesus and his soft-hearted religion for asking the strong to help the weak. They claim this is contrary to nature, that in all the evolution of life the “survival of the fittest” has been due to the strong making the weak their prey. But just because big fishes eat the little fishes, shall civilized men stamp on all their finest impulses? Benjamin Franklin was much nearer the truth when he wrote in his famous almanac, “The noblest question in the world is, ‘What good can I do in it?’ ” Anyway the heartless German writers are quite blind to the most beautiful chapters in animal history, that show us how many species have survived not by stamping out the weak, but by working together for mutual aid against the cruel strong. Thus, as Fosdick suggests, the bees have lasted, while the ichthyosaurus is gone.

Unselfish kindness, Jesus' final test of character.
—How deeply Jesus felt the importance of this ideal of living we do not realize until we see him making it the final test of character in his dramatic picture of the judgment:

- Then the King will say to those on his right hand, "Come, my Father's blessed ones, receive your inheritance in the kingdom prepared for you from the world's beginning. For when I was hungry, you fed me; when I was thirsty, you gave me drink; when I was homeless, you took me home; when I was half-naked, you clothed me; when I was sick and in prison you came to see me."

To this the good will answer, "Master, when did we ever see you hungry and fed you? Or thirsty and gave you a drink? When did we see you a stranger and took you home? Or half-naked and clothed you? Or when did we see you sick or in prison and came to visit you?"

Then the King will answer and say, "I tell you very truly, inasmuch as you have done all this kindness to my brothers, even the humblest of them, you have done it to me."—Matthew 25: 34—

So we see it is because Jesus takes up the cause of every weak and needy and unfortunate soul, and identifies himself even with the humblest, that he sets this standard for all the world. It has been a cruel world, but for many centuries Jesus and his followers have been trying to teach it kindness. The Boy Scouts, with their honest endeavor to do someone a good turn every day, have struck the keynote of Christian chivalry.

POINTS FOR DISCUSSION

1. What do you think is the difference between a pagan and a Christian? What do you think of the Brazen

Rule, "Look out for number one"? Why has a crew no right to seize the lifeboats first?

2. What would you say to a boy who always asks, "What is there in this for me?" Do you know someone who makes profit his one aim in life? How do you like him? What does it mean to be disinterested? Show how this works out in the various professions. Discuss that unselfish pledge that American surgeons take.
3. What did Jesus say about giving? What rewards does the generous giver reap in his own character? What is the pagan way of giving? What do you think of the proverb, "Do good whenever you can and forget it"? How did Jesus express this same idea?
4. What have you ever done to help people less fortunate than yourself? Just why did you do those things? What do you think of the Boy and Girl Scouts' promise to do some good turn daily?
5. Tell Jesus' parable of the Final Judgment, and show how he emphasizes unselfish kindness as every one's duty.

FOR FURTHER STUDY AND HONOR WORK

6. Study the duty of the strong to the weak, and try to think through the reason for it all. Carefully criticize the view of Nietzsche that the weak should be allowed to perish. This idea would lead us to stop all charitable work. What kind of a world would we have then?
7. Carefully contrast selfish profit, the pagan aim in life, with unselfish service, the Christian aim in life. Marshal the arguments in favor of each. Face all the facts squarely, and then decide which aim you will adopt for your life.
8. Read and report on "The Strong and the Weak," the third chapter in Fosdick's remarkable little book, *The Meaning of Service*.

CHAPTER XXIII

TRUE NEIGHBORLINESS KNOWS NO BOUNDS

MANY people who do not mean to be narrow or selfish, and who accept the Christian life-motive our last chapter discussed, still cannot see what claim a foreigner has upon their sympathy. If all kind-hearted people look out for their own neighbors, then who in the world would suffer? So runs their plausible argument. But the trouble is, there are not enough kind people who are able to help; so human suffering, which the Christ spirit everywhere tries so hard to banish, still persists in all lands.

What's the range of your sympathy?—We all need range-finders for our sympathies. Our prayers are too vague and general, and our hearts shoot too much at random, like a Chinese rifleman. We are told that out of a thousand shots in the World War, only one shot hit the enemy, in spite of the elaborate range-finders. But the aim of human sympathies is doubtless worse than this. And what about the range? Naturally your feeling is stronger for those who are nearest; but how far will your heart reach at all? Every submarine and airplane has its "cruising-radius." What's the cruising radius of your heart? Can it fly across the Atlantic? Does it weary crossing the sands of Sahara? Does it find the barriers of race and language too much for its faith and love?

Each one of us is surrounded by concentric circles of social responsibilities and relationships. The smallest and nearest is our own home circle. Then there are the neighborhood circles of church and school, friendship

club and working group. There are the larger circles of town, State, and nation, of race and language group, with longer and longer radius for each widening circle, while beyond is the circle of humanity with its many races and strange languages and customs. The test of your Christian spirit is the range of your sympathy. The longer the radius of these social circles, the more grace it takes to feel true sympathy for them. But, compared with the range of a truly Christian heart, the seventy-mile range of the German "Big Bertha" was that of a mere pop gun! American sympathy shoots food and clothing ten thousand miles into the suffering provinces of China!

Jesus' sad experience with neighbors.—Neighborliness is kindness, not simply nearness. It is a sad situation when the nearest neighbors are the most unkind; but line-fences have caused many a feud. It is strange that Jesus with his wonderful disposition had trouble with his neighbors. It shows that it takes only one to quarrel, but two to keep the peace. Remember how jealous his old Nazareth neighbors got when he started his broader lifework and became a public character. "Why is he putting himself forward so?" they asked each other. "He's only Jesus ben-Joseph, the village carpenter. We know all about his family. It's no better than ours. His brothers and sisters are all ordinary folks like us. What right has he to become an upstart rabbi? Why, he hasn't even had a college course!" And when he claimed later, in their synagogue, that he was fulfilling in his own career the prophecy of Isaiah 61, they were so angry they started to throw him over the cliff; but something about his majestic, kingly manner suddenly disarmed them. He escaped their violence, but he went forth as an exile from his old home and his old friends and neighbors. It left a great ache in his heart.

And again he had an unfortunate time with the neighboring Samaritans. When he tried to take a short cut to Jerusalem through Samaria with his disciples, a Samaritan village refused to let them pass through because they were Jews. It made his disciples fighting mad, but Jesus never resented the slight, for he realized it was not personal at all but racial. It was due to the unkind treatment those neighbors had suffered from the Jews.

"And who is my neighbor?"—This question was asked Jesus by a captious lawyer who tried to catch him in an argument. What a fine question for hair-splitting! A fine chance to debate whether folks a mile away are neighbors or only those in the next block! Or whether only educated and pious people can claim the benefit of the ancient law of kindness. How scandalized that scribe must have been by Jesus' claim that a Gentile could be neighbor to a Jew!

This parable of the good Samaritan, in Luke 10: 30-, may have been a real incident; at least it has the very essence of Christianity in it. That Jericho road was a notoriously dangerous trail, infested with brigands. It was far safer for merchants with their valuable baggage to travel in groups, but perhaps this reckless traveler missed his caravan that morning and was too impatient to wait for the next. Perhaps he thought he could overtake the slowly plodding mules by the time they stopped for the noon siesta. He had a stout heart and a stout staff; he guessed he'd take his chances.

Heartless Jews and neighborly Samaritans.—But he guessed wrong. His quick, nervous step, as he hurried down the rocky trail, was heard by the plundering Arabs, and these terrors of the neighborhood sandbagged him very likely at a turn in the road. They nearly had to kill him, to get his goods and his gold, he put up such a

brave defense. They thought they really had killed him, so they even stole his clothes.

It must have been a true story, or Jesus' hearers would have challenged his facts, they were so uncomplimentary to the priest and the Levite! How marble-hearted both of them were! They feared ceremonial defilement if they touched the body. They were too selfish to submit to delay to help a mere stranger. The man was no friend or neighbor of theirs; anyway it was evidently too late to be of any help. "I'll let that Levite up the road help him," the priest may have said. "I don't have to; the priest didn't," said the Levite to his conscience. So they let the good Samaritan put them both to shame. What mattered it that the victim was only a hated Jew? he was a brother man in distress, whatever his name or race.

When the Samaritan caught sight of him, he ran to him in great pity and bound up his wounds, after cleansing them with wine for an antiseptic, with healing olive oil. Then he mounted him on his own mule and led the way to the nearest inn, where he paid for the poor traveler's care until his own return. "Take care of him," said he to the host, "and whatever the further cost may be, I will repay you on my return."—Luke 10: 30—.

With a wry face, no doubt, the captious lawyer was forced by Jesus to admit that this man of Samaria had been a true neighbor to the victim of the robbers.

Our modern world one neighborhood.—Distance is now reckoned by the time it takes to get there. Jesus' idea of rapid transit was probably the camel. That was the airplane of the first century! Jesus usually traveled afoot. Until the last generation the world has been a plodding world of great distances. The first railway built

in America, from Boston to Worcester, is not yet quite a century old. Yet in our day an automobile has made Los Angeles to New York and return in a week and a half. and now they are proposing to build an airplane to cross the Atlantic in twenty-four hours.

Measured by the speed of travel, the world has been shrinking rapidly lately. Distance has been annihilated by rapid transit, and even the antipodes have been drawing nearer. Arthur Rugh, student Y. M. C. A. secretary for China, says we can travel around the world in one ninth the time it took our fathers, and ideas travel even faster. The influenza proved the world "epidemically a unit," and human sympathy travels fully as fast as germs. Thousands of college students in central Europe, in utter poverty and distress, have been living through this past winter only with the help of what they gratefully call "the American meal," served them once a day by generous fellow students in far-away America—no, not far-away, but near. Famines in China, Armenia, Serbia, Russia, Belgium, and Austria have repeatedly found Christian America to be very near. They know we are their neighbors, for we have proved it again and again.

Is this ideal of Jesus a true one?—Do you believe it is merely sentimental and soft-hearted thus to respond to distant human need. Put yourself in the place of Heinrich Blaum, an ambitious but suddenly impoverished young Austrian, and imagine how it seems from his angle. He was accustomed to a life of comfort before the war, but disaster scattered the family and wrecked their fortunes. He is trying to get an education in the University of Vienna. Business is flat and money next to worthless. He can find no rewarding work. By the most rigid economy he gets a meal a day, sleeps on a cot in a crowded barracks-dormitory which is never heated or

lighted, and is actually saved from starvation by the daily "American meal." In his place, how would you think of the young people in America who had played the part of good neighbors to you? Jesus was quite right. True neighborliness knows no bounds. The Kingdom of Good Will is now coming faster and faster, for human heart-beats now travel by wireless, and hands touch hands across the sea.

POINTS FOR DISCUSSION

1. What is the range of your sympathy? Discuss that new nautical term, the cruising radius. Show how this applies to human hearts as well as submarines. What widening circles of social responsibility surround every one of us?
2. Do you suppose Jesus was a good neighbor? Yet how did his neighbors once treat him? Explain their cruel jealousy. Discuss the experience he had later when some Samaritan villagers refused to let his caravan pass (Luke 9: 53-). Did he show any resentment? Why not?
3. Describe the man who asked Jesus the conundrum, "Who is my neighbor?" What sort of an answer do you think he expected? How did Jesus surprise him? Tell the story of the good Samaritan and explain why it is so popular. Why do you think Jesus liked to tell it?
4. In what way has the world been growing smaller? Compare rapid transit in Jesus' day with that of the present time. How fast have you traveled? In what ways has the modern world become one great neighborhood? How has this made for progress?
5. Are you able to accept this ideal of Jesus that true neighborliness knows no bounds? In what countries has America been proving this the last three or four years? Can you imagine yourself in the place of that

student in Vienna? How does he feel about this question?

FOR FURTHER STUDY AND HONOR WORK

6. Study more carefully the parable of the good Samaritan. Write your estimate of the priest and the Levite and why they did what they did. Then think of people to-day who are acting toward human need exactly as they did.
7. Was it a Christian thing for the United States to refuse to accept a mandate to protect Armenia and prevent further atrocities there by the Turks? Who is responsible for our lynchings in the South and elsewhere?
8. Study that historic feud between the Jews and the Samaritans. Consult the Bible dictionary on this. Then explain how Jesus, on the one side, and the hero of this parable, on the other, were able to overcome such prejudices.

CHAPTER XXIV

JESUS' IDEALS OF GOOD WILL IN ACTION

MANY of the ideals of living that this book discusses seem so much higher than the common standards practised among men that the question is often raised as to whether they are practical.

How his ideals may become ours—Any abstract ideal makes a weak appeal to our imagination. It is only when ideals are made concrete by becoming real in somebody's life that they appeal to us strongly and win our support. The power of the ideals of Jesus rests in the fact that he not only explained them but *lived* them, thus proving them to be not visionary but practical. In fact, these same ideals become real to us not simply when we say "Yes" to them, but when we put our heart and will into them and live them ourselves. In a wonderful way Jesus personified all of these Christian ideals, and through sharing his spirit with us, if we are loyal friends of his, he arouses in us the power to realize these ideals in our lives and characters. It will help us to interpret and understand them if we try to discover more closely Jesus' own method of applying them. So we study in this chapter Jesus' ideals of good will in action.

His life of good will and kind deeds.—Some years after Jesus' death the apostle Peter, who knew him so intimately, summed up with beautiful simplicity his earthly career in these five words:

He went about doing good.—Acts 10: 38.

We have already seen that Jesus went about doing

good because of the hunger within him to express his kindly soul in human service. He simply couldn't help doing good. He would have suffered real heart pain, in sympathy for the human suffering he constantly met, if he had been unable to relieve it. The life of service seemed to him the highest possible privilege. Probably those years of his most successful service, when the multitude flocked to him and the common people heard him gladly, were the happiest years of any life in history. He met daily the priceless rewards of gratitude, which mere money never can buy. He found daily the even deeper satisfactions which came from the sense of working with God in his great cause of redeeming men and making a better world.

How Jesus invested his days.—As he went about doing good, he was just filling in the outlines of his great vision of the New Age which he confessed to his unresponsive neighbors that day in the Nazareth synagogue. It was his apology for leaving the carpenter's bench, and the expression of all the pent-up hopes of his youth for a life of great usefulness:

God's Spirit has come upon me,
For he has consecrated me
To bring Good News to the poor.
He has sent me to proclaim
Release to the prisoners of strife
And recovery of sight to the blind;
To give liberty to men crushed by tyrants;
To announce the year of Jehovah's favor.

—Luke 4: 18—

All through the gospel story we can see him putting this program of good will into joyous action. Much of the narrative reads like a triumphal journey. Like a con-

quering hero he passes from town to town, greeted by grateful crowds and overcoming all sorts of human ills and troubles. He heralded the good tidings of the brotherly world, the world of his faith and vision; he taught them his beautifully simple religion, in their synagogues; he cured the sick who were suffering from "all manner of disease," including difficult cases of palsy, epilepsy and insanity. (See Matthew 4: 23-.) Imagine a country with no trained doctors and you can better understand the sensation caused by this Good Physician on his campaigns of kindness.

How does a crowd affect you?—Jesus seems to have been naturally of a quiet, retiring disposition. We can imagine him shrinking at first from the lime-light of public life. Until you get used to a crowd, it seems like a great living leviathan, in which the human souls composing it are lost in the mass. Jesus overcame his timidity in the presence of the multitude by singling out the individuals who were suffering and needed his help. Nothing reveals his tender heart more truly than this description:

And when he saw the vast crowds, his heart was touched with pity for them, because they were distressed and fainting on the ground like sheep without a shepherd's care.—Matthew 9: 36.

It was this silent call of human need that pulled on Jesus' heart and forced him day after day to serve needy souls and bodies, sometimes quite beyond his strength, so that he was tired and exhausted at the end of the day.

When you stand on a city street corner and see the crowd moving by, weaving in and out, some in feverish haste, others aimlessly, stolidly—some happy, peaceful faces, others anxious, pained, discouraged, worried,—how

does this human moving-picture affect you? If you have a Christly heart, you will feel the tug of these faces, pulling you out of your selfish complacency into a kindlier and more useful life. It will make you discontented with a narrow life of personal pleasure. Gradually it will dawn upon you that a life of useful service is the only kind worth living. Gradually you will discover that the happiest folks in the world are the ones who are living that sort of a life. On the other hand, if you can pass through the crowd with a hard heart, feeling no compassion to offset your selfish motives, you are likely to come to the conclusion that a life of service is "all moonshine" and that Jesus was mistaken in following such an impractical ideal.

The expression of good will in service.—Many times we are modest about offering our help because we feel there is so little we can really do that our little would not amount to much. We are mistaken in this, for, as Jesus shows so plainly, the motive always counts more than the deed; and however slight the act of kindness, the good will back of it hallows it and makes it priceless to the one receiving it.

And whoever shall give one of these little ones merely a drink of cold water, as the act of a Christian, I tell you truly he shall not miss his reward.—Matthew 10: 42.

The cup of cold water in an Oriental land, where good drinking water must be bought, was more precious, of course, than with us to-day, but it was a comparatively insignificant service, made great by a holy motive.

A grouchy person might give a hundred dollars to a good cause so unwillingly and ungraciously as to spoil all the meaning of his gift; whereas many a boy can pick up

a lady's parcel with such grace and politeness as to win her gratitude and her long memory of his kindness. The Boy Scouts have gained well-deserved fame for the fine way in which they have honored the lesser services of life.

In a familiar story of Jesus we find his estimate of a deed of pure gratitude (Luke 7: 36-). A woman whom Jesus had evidently rescued from a sinful life took a strange Oriental way of showing her grateful love for her Saviour. She bought some precious ointment in an alabaster flask, enough to last for months of ordinary use, and used it all to anoint Jesus' head and feet, while he was reclining at a banquet in a rich man's house. The gift had no real value to him, but it symbolized the woman's gratitude for his kindness and so her act touched his heart deeply. He was wise enough to understand that her deed of devotion would help to keep her loyal to his ideals of living, so he said, "Her sins, which are many, are forgiven, for she loved much."

The kindly act of service makes the kindly life.—And so we see the final result of such deeds of good will. Repeated often enough, they produce the life of good will, through the habit of kindliness. This is possible only when the sincere motive of kindness is back of the deed of service. The one who serves others becomes worth more to himself as well as to the world. He finds his satisfactions in the worth-while things of life, and they are permanent. The noble ideals of good will get into life and character only through action. It is the act which writes them on the brain-paths, not merely the thinking about them. Then, when written on the brain, they easily occur again and again, until finally they become a part of permanent character through habit, a character of happy good will most naturally expressed in service.

POINTS FOR DISCUSSION

1. If you admire Jesus' ideals of living, how are you going to make them your own? Does just thinking about it make the life right? How does studying the way Jesus put his ideals into action himself help us?
2. How did Peter describe in five words Jesus' life of good will? Why did Jesus live that kind of a life? How much happiness do you suppose he got out of it, and why? How did he outline his program of action? Describe the way he spent his days in service.
3. Do you think Jesus naturally liked a crowd? As he worked among men, how did the crowds affect him? What did this have to do with his ideals of service? Do you like a crowd? Why? What sort of a crowd is most apt to arouse your pity? Usually does a crowd leave you hard-hearted or sympathetic?
4. How slight an act of kindness is worth doing? If some children are skating on a pond with thin ice at one end, would you bother to place a rail near the danger spot? Would waiting to help pull out a drowning boy be any greater kindness? Explain what Jesus said about giving a child a drink. Show how the motive gives value to the deed.

FOR FURTHER STUDY AND HONOR WORK

5. Study the story of the woman who tried to show her gratitude to Jesus. (Luke 7:36-.) Explain his appreciation of her act and the motive that prompted it.
6. In Fosdick's *The Meaning of Service*, study Chapter XI, on "The Motive of Gratitude."
7. Do some careful thinking on the problem of how we can successfully make these ideals of Jesus we are studying a real part of our own lives and characters. How did he do it himself? How does *action* develop habits of good will? How does habit make character? How does personal loyalty to Jesus help this process?

CHAPTER XXV

FINDING LIFE BY RENOUNCING IT

WE shall find that some of the noblest ideals of Jesus have to do with the meaning of sacrifice. Our next three chapters will consider the practical application to our own life problems of some of these ideals of sacrifice, which make the Christian spirit so very different from the underlying motives and purposes of ordinary living.

The cowardice in "Safety First."—When the slogan "*Safety First*" began to appear on our street corners, railway stations and trains, as a warning to the reckless, we thought it very clever. And it was really very much needed, with the increasing dangers of our modern streets and travel. But do you think this is a good motto for life in general? Would not "*Service First*" be better? This would train us to think first of others, whereas "*Safety First*" suggests that we look out first for ourselves. The law of self-preservation is often called the first law of life; but it is not the best law of life by any means.

Is not the man who always thinks first of his personal safety a coward? What would you think of a doctor or a nurse who declined to help a smallpox patient, saying "*Safety First*"? What would you think of a soldier who refused to be one of six volunteers to man a machine-gun nest, saying to himself, "*Safety First*"? This modern slogan should only mean, "Don't take needless, useless risks." Thus protect others from your recklessness. If we make it mean, "Be careful not to take *any* risks for

others," it will make us cowardly and selfish. No true hero ever had such a motto.

What would you not do to save your life?—One of the worst libels against human nature is Satan's lie in Job 2:4, "Everything a man has will he give for his life." How does it strike you? If you were a good swimmer and, standing on the beach, saw a girl caught in the edge of a strong undertow, would you consider your life too valuable to risk, or would you forget yourself and try hard to save her? If you let her drown, you would be giving your honor and your self-respect, to save your life, like any coward. Which is worth more to you, your honor or your life? Would not the sight of that drowning girl haunt you all your days?

If you were a city fireman would you refuse to take chances in a burning building? If there were a child asleep on the third floor, what would you do about it? If you were half a man, you certainly would not dodge that risk even to save your life. At that moment the life of that child would seem more valuable to you than your own. Honor at least would compel you to take the chance; and if you refused like a coward, the fire chief would discharge you on the spot.

The writer once saw a four-year-old boy, crying and rubbing both eyes with his fists, rush blindly into the street straight into the path of an approaching automobile. Along the other side of the street a trolley car was coming rapidly toward the machine. If you had been driving that machine, what would you have done? Would you have kept in the road, or met the trolley to avoid and save the baby? There was no time or space to stop. Would your own life or the baby's have seemed more precious to you at that moment?

All the heroes who ever lived and died for others have

proved the falseness of that ancient lie, "Everything a man has will he give for his life"! If it meant only wealth, gold, houses, and other possessions, it might be true. But what true man would give his wife or his child to save his own life? What true patriot could ever sacrifice the interests of his country or any great cause, just to save his own life? Physical life is by no means our most precious possession. There are some things worth dying for, as every soldier in a righteous cause well knows.

Missing life by being stingy.—Jesus was so generous in sharing his life with others, and knew so well the great joy of loving sacrifice that he pitied anyone who was stingy and selfish. He warned such people:

Whoever is anxious to keep his life safe will lose it.—Matthew 16: 25.

The selfish life shrivels so that it grows insignificantly small. People who are so sparing of themselves that they make no effort to help or serve others, soon have no friends at all. Their hoarded life, unused, becomes of little value even to themselves. Haunted by the fear of losing life, anxious always to keep themselves in safety and security whatever happens to others, they get little joy out of life and their petty living dwindles to a mere existence. They are not really living at all. Too stingy to share their treasure, too careful in guarding it from danger, they have forfeited it after all.

Winning life by renouncing self.—On the contrary, Jesus shows us by example and precept that the opposite is equally true, and this teaching explains the meaning of sacrifice:

Then Jesus said to his disciples, If any one would follow me, let him renounce selfishness, take up his daily cross and be my follower. For whoever is

anxious to keep his life safe, will lose it; but whoever for my sake loses his life, will find it.—Matthew 16: 24—

These are strangely contradictory words; in fact, they seem like a play upon words till their meaning becomes clear. It is simply the call of the Christ for heroic followers, whose motto shall be "Service First," not "Safety First"; who will forget themselves, renounce selfishness, and never think of their own safety, but give their lives for the cause if need be. Thus life is won by renouncing self. Every heroic life in Christian history has illustrated this great message of Jesus.

What makes a hero anyway? Why do you call the discoverer of the cure for yellow fever a hero? Was it simply because of his mental ability, by which he worked for years in his laboratory until he discovered that germ and its antitoxin? Was it not, rather, because he risked his life, for the sake of humanity, to prove it? After he felt sure he had won his great quest, he took into his own body the germs of that dread disease, that he might experiment on himself with his remedy in which he had such great faith. Because of his heroism, not simply his medical skill, the terrible yellow fever no longer exists in civilized lands. But in order to make his life great, he had to renounce self; he had to risk his life to find it. Is not a hero a person who forgets self and risks his all for a great cause?

In exactly the same spirit, John Howard sailed on an infected ship to Venice and had himself put in a lazaretto to find the clue to that awful mystery of the plague and stay its power. It was this same heroic Englishman whose devotion to the cause of prison reform led him to sacrifice a life of comfort, his personal fortune, and even his health,

investigating the awful conditions of prisons and jails in many lands, in order that the unfortunates there might be treated more humanely. He finally died of prison fever, but he made his name immortal as a philanthropist, a lover of his fellow men.

The victory of the cross.—The cross of Christ is the eternal symbol of self-sacrifice. He did not need to die as a Roman criminal, a victim of the jealousy of the cruel Jewish leaders. By speaking a few words in his own defense, he could have gotten Pilate to acquit him. Certainly, by renouncing his own teachings he could have returned safely to his carpentering and lived and died peacefully in a comfortable old age. And he would soon have been forgotten by the world. You would never have heard of him.

But this cowardly retreat Jesus could not make. It would have been false to his ideals. And so with every other hero. One of the early leaders in the Protestant Reformation in England was Archbishop Cranmer. He was persecuted by the Catholics under Queen Mary, and threatened until he finally recanted in fear. They forced him to sign statements taking back his Protestant teachings. But later his courage returned and he boldly attacked once more the corruption in the old church. This, of course, resulted in his conviction as a heretic, as he knew it would. And as he was being burned at the stake for his faith, he held in the rising flames the right hand with which he had signed those cowardly retractions, that the offending hand might be the first to suffer!

Jesus' victory on the cross showed his deathless courage and his infinite faith in the future conquest of his kingdom. He thus proved God's great love for us, and that sacrificial love has touched human hearts and has broken the power of sin in our lives. It gives us the moral

energy to win our victory as he did and to bear our cross of sacrifice.

The joy of sacrifice.—Sometimes we wonder what Paul meant when he said that Jesus “for the *joy* that was set before him endured the cross.” His words suggest that there is a triumphant joy in every cross that is borne for others. Every true martyr suffers, but, strange to say, he would suffer more in his mind if he lost his chance to make the great sacrifice. For the glory of his cause he is glad to make his sacrifice, as an offering to God and humanity.

In true sacrifice we forget what it often costs in self-denial. “Self-denial” is the negative term and a sad word. Sacrifice is the splendid affirmative. Self-denial looks on the dark side, and sees all the pain and bitterness. Sacrifice sees the glorious side, the privilege of sharing a cross with all the martyrs from Jesus down.

It was a noble act of self-sacrifice for Mr. Hoover to give up more than two years of his busy life to save Belgium and other stricken peoples from starving during the Great War. He never got a dollar for his services. It involved a heavy financial loss for him to neglect his business for so long a period; and, like George Washington, he came out of the war with depleted fortunes. But do you suppose he regrets his sacrifice? It involved much self-denial and long separation from his family; but would it not have involved a greater self-denial if he had been denied the joy of his sacrifice? He forgot himself meanwhile. He renounced self and all his personal interests. But by his willingness to sacrifice he has written his name high in the short list of the world’s greatest philanthropists. In almost every capital of Europe his name is honored as few Americans have ever been. What if he had stuck to his business and had refused to serve

the world? Would you ever have heard the name of Hoover? It was by renouncing all self-interest that he found the way to the larger life. Do you think his sacrifice was worth while?

POINTS FOR DISCUSSION

1. What do you think of the slogan "Safety First"? Why was it needed? How far could a soldier obey it? A doctor or nurse? What do you think of this law of self-preservation? What about "Service First" as a motto?
2. In the drama of Job 2:4, what do you think of the words of Satan? Would you give everything you have to save your life? What wouldn't you give? What is there worth dying for? In the illustrations in the text, what would you have done if you had been that fireman? if you had seen that girl drowning? if you had been driving that motor?
3. How much is physical life worth compared with honor, duty, and the chance for service? What do stingy folks get out of life? Explain Jesus' saying, "Whoever is anxious to keep his life safe, will lose it."
4. What makes a person a hero? What about the heroism of the doctor who found the cure for yellow fever? What do you think of the martyrdom of Cranmer?
5. Explain the difference between sacrifice and self-denial. Why do some people find real joy in sacrifice? What do you think of Mr. Hoover's self-sacrifice? Why do you think he enjoyed it, in spite of what it cost him? Now what do you think of Jesus' ideal of sacrifice as the noblest kind of life?

FOR FURTHER STUDY AND HONOR WORK

6. Read again the story of Jesus' crucifixion and make up your mind why he endured such a sacrifice. Could

he have avoided it? How? What good did it accomplish? Why do you admire him for it? How does his heroism help you?

7. Study the life work of John Howard (in any cyclopedia) and see how he found life by losing it for the sake of Christ and humanity.
8. In Hillis' *The Investment of Influence*, read the chapter on "Renown Through Self-Renunciation." Then write what you think of this Christian virtue of self-sacrifice.

CHAPTER XXVI

TRUE GREATNESS THROUGH HUMILITY

IN this part of our course we are studying the very noblest types of human character. This chapter raises the question of the path to greatness, as Jesus thought of it. Again we shall discover how his ideals contradict common ideals of ordinary life.

What is your idea of greatness?—If you had lived in Jerusalem in the year 29 A. D., would you have called Tiberius Cæsar the greatest person living? Would Herod, king of Galilee, and Pilate, the local governor of Judæa, have seemed like great personages to you? Do you suppose you would have noticed any signs of greatness in the quiet Nazarene named Jesus, who had such a strange attraction for the common people who followed him about from place to place?

How much are you influenced by wealth, social and political power and popularity in forming your estimates? Does being elected mayor or a congressman prove a man to be great? Is the ability to make a fortune a proof of greatness? Do you think of a movie star, a famous pitcher, a plunging full-back, a champion boxer, a grand-opera prima donna as personally great, because of their prominence in the newspapers? Do you think Marshal Foch is great because he is a great soldier and leader of allied armies, or because of his genial, devout, and unassuming soul? Can there be any truly great character who is not great *in* character?

True greatness, not in position but in character.—Jesus challenged the world's ideas on this subject. He

denied that kings were necessarily great, or others in high position, unless they were really servants of the people. (See Chapter XXI.) He said greatness was found among those who made themselves useful to others. The accident of birth accounts for most kings. They simply inherited their crowns from their fathers, regardless of merit. Few kings were really great. Jesus himself refused to let his followers make him a king. In John 6: 15 we find him at the height of his popularity. The enthusiastic multitude, toward the end of a wonderful day, were bound to make him their king. His reply was to slip away quietly to spend the night alone on the mountainside in prayer.

When a man has worked himself to high position, as a prominent politician or the head of a big business enterprise, it is a tribute to his energy and ability; but sometimes it is due to a combination of push and pull, and he lacks the strength of character to hold his high position long. The test comes in his staying qualities. If he is really great, he will stay; he will grow to even larger influence; but this will depend upon his moral character. Most politicians are pushed from their high places soon by energetic rivals; and eighty-five per cent of business men are said to fail sooner or later. The qualities of permanent success are found not so much in deeds as in the qualities of heart and soul which we sum up as character.

The greatness of a humble heart.—At first sight one of the strangest of all Jesus' sayings is this:

Now there arose a dispute among his disciples, which one of them was to be the greatest. And Jesus knowing the debate in their hearts, took a little child and had him stand beside him while he said to them, **Whoever shall receive this child in my name receives**

me, . . . for the lowliest among you all, he is the greatest.—Luke 9: 46—

How can the lowliest be the greatest? What could Jesus have meant by this? Do you think he may have meant that modest people often are greater in character and talents than conceited people who expect everybody to honor them? Remember he said at another time:

Every one who exalts himself shall be humbled, but he who is unassuming shall be raised to honor.—Luke 18: 14.

Why do you dislike a person who is proud of himself and has a high opinion of his own importance? Isn't such a person usually quite mistaken about his own greatness? Did you ever know a really great and noble person to be proud and self-important? Jesus says it is a sure sign of littleness when a person advertises himself and tries to lift himself to a position of honor, for the really great are humble-hearted and unassuming.

The humility of Lincoln's greatness.—In the Congress which met at Washington from 1847-49 there was a quiet, unassuming member from Illinois named Abraham Lincoln. Unaccustomed to society and rather ungainly in personal appearance, he attracted little attention, compared with the more prominent members from the East and South. He was probably one of the humblest members of the entire body, and he was not reelected. But twelve years later, by a strange course of events, this obscure congressman was returned to Washington, and entered the White House, with the heaviest burdens any President up to that time had ever undertaken.

The real leader of the new Republican party that had elected Lincoln was the new secretary of state, Mr.

Seward, a brilliant, polished New Yorker. In appearance, training and social experience, Seward was a striking contrast to Lincoln, and he knew it. He felt himself to be greatly superior to him. So, soon after the inauguration, the proud and self-important Secretary of State made the suggestion to the bashful President, that he would take on himself the responsibility of the head of the government, if Mr. Lincoln should so desire! In his self-conceit, Mr. Seward felt sure this strange backwoodsman must feel himself quite unfit for the great office to which he had so suddenly risen.

This astounding proposition would have angered any ordinary person; but we are told that Mr. Lincoln replied with simple dignity and unruffled temper. Election to the Presidency had not spoiled him. He was the same unassuming man, with the same humility of heart, as when he was just a poor country lawyer in Sangamon County. Nothing could make Lincoln proud. He was too great to be proud.

The reward of modesty, promotion.—No one feels much sympathy for a proud person who is rebuffed for his self-assurance. But do you not like to see the modest way in which a true gentleman waits for honors which his humility prevents his claiming? Jesus gives us a little picture of Oriental courtesy on this point:

When you are invited to a wedding feast, go and sit down in the humblest seat, so that when your host comes he may say to you, Friend, take a higher place. Then you will be honored by your comrades at the table. For every one who puts himself forward shall be humbled; but the modest person shall be honored. Luke 14: 10—.

What do you think when you see an ambitious girl

pushing herself forward? Doesn't it look as though she were afraid she would miss the honor she wanted unless she sought it herself? When a really great singer is one of the guests at a house party, can you imagine her pushing forward for a chance to sing? She doesn't have to, for her talent speaks silently for her. The others beg her to sing for them. The person who advertises himself and pushes for social position and honor is very foolish, for that is exactly the way to defeat his own ambition. People delight to honor the modest person who waits for his ability to be recognized.

No really great person seeks a high office. He has friends to do that for him. The friends of Calvin Coolidge have long had faith in him as a stalwart, conscientious, able man, but he never sought high office for himself. He is as unassuming as Lincoln, and as modest as a man could possibly be. When his record as an efficient and courageous governor of Massachusetts became known throughout the nation, he was proposed for the Vice-Presidency by a delegate from Oregon and was given a flattering vote in the nominating convention. The country then said to this silent, modest man, "Friend, go up higher." It was a reward of modesty as well as a recognition of ability and personal worth.

How does humility appeal to you?—With the noise and bluster of the twentieth century in your ears, how does this ideal of Jesus strike you personally? The world to-day takes little stock in it as a philosophy of life. Our business world banks on publicity. To get into the limelight is the feverish endeavor of struggling actors, writers, musicians, politicians, and others who seek popular favor. The world's advice seems to be: Boost yourself, if you would get ahead. Seek promotion by every possible push and pull.

Yet, in contrast to all this arrogance and bluff, the quiet strength of the really great bids us pause and listen to the advice of Jesus. After all, the unassuming do inherit the earth's honors, seldom the pushful and undeserving. The greater the soul, the more truly humble that soul is found to be. Perhaps it is because noble simplicity and unassuming humility were a part of the kingliness of Christ. Remember also that we learned in Chapter IX that supermen are developed by prayer. It is only the humble who really pray, for they alone feel their need of God. But through the channel of prayer, the sources of power are reached by the humble life which mark the beginnings of greatness.

POINTS FOR DISCUSSION

1. What makes a person really great? Compare the greatness of Cæsar, Pilate, Herod, and Jesus. Why do you consider Marshal Foch one of the world's great men?
2. Is greatness a matter of position or of character chiefly? How many kings have been really great? Why did Jesus refuse to be made a king? (John 6: 15.) Describe some of the people you have known or studied about whom you would call great.
3. Who was the greatest American President? Was he proud or humble? Contrast Lincoln and his proud secretary of state. Do you remember Lincoln's favorite poem? (p. 120.) What difference do you think it would have made if Lincoln had been boastful, arrogant, and self-important?
4. Tell the story by which Jesus illustrated the reward of modesty. What do you think of it? Did you ever see anyone try to put himself forward to gain some honor? Tell how it worked. Do such pushful people succeed in the long run?

FOR FURTHER STUDY AND HONOR WORK

5. Study Jesus' teachings in Luke 9:46-, Matthew 20:20-, Luke 22:24-, Luke 18:14, until you understand and can explain in writing his deep dislike of personal pride and self-importance. Is his statement true that the one who puts himself forward is usually humbled?
6. Learn what you can about the career of Vice-President Coolidge. Discover his unusual modesty, self-depreciation, simple humility, and habit of silence. Did these traits of character have anything to do with the rise of this quiet, unassuming man to high position?
7. Watch a few noisy people in your town who seem to be trying to become great on pure arrogance and bluff. Get the opinions of three trustworthy friends of yours as to their claim to honor. Make up your mind whether there is any real substitute for the humility which Jesus taught and illustrated.

CHAPTER XXVII

THE IDEAL OF CHRISTIAN HEROISM

IN discussing the practical tests of character we have found many points in which the ordinary selfish life differs from the life that is really Christian. Jesus' ideals of living are high above the common dead-level of life—there's no denying it. In chapter after chapter we have listened to the teaching of the Master on the problem we were discussing, and he has challenged the best that is in us every time. It is surprising how revolutionary his ideals are, and how contrary to the world's loose, smug, and rather vulgar standards. After climbing rung after rung of his ladder of nobler living, we have come to the severest test of all, the climax of Christian heroism. It is too dizzy a climb for any but the stout-hearted. Christ dares you to make it. Will you take his dare?

What stuff are you made of?—In a public school of a hundred boys and girls from all sorts of homes we find all kinds of raw material. How many of the group have the making of heroes, do you suppose? Probably not a large number. They might all go to a movie, watch a thrilling six-reel drama, applaud every noble act of the hero, and even hiss at the villain! But when it comes to living like the hero, that's different. It takes heroic stuff for God to make a hero out of.

Have you been wondering, as you have studied these lessons about service and sacrifice, whether you could ever live up to such high ideals? You have caught the vision of a noble life, and perhaps of leadership in service,

at least of real usefulness. Your ambition is stirred by the vision. Now, have you the moral fiber to make the vision real and to fulfill your new ambition, or are you the sort of youth that merely dreams of heroism—and takes it out in dreaming? Are you the soft, self-indulgent kind, dependent upon cheap amusements for happiness, whose self-control is weakened by cigarettes, and whose backbone is more like spaghetti than finely tempered steel? Are your impulses your master or are you master of yourself? Are you a drifter, at the mercy of the social current, or have you the moral independence to do your own thinking, to steer your own craft and live your own life, in spite of ridicule, sarcasm, and subtle persecution? If this last is true of you, then you are made of the stuff to take the dare of Christ's ninth beatitude. Don't expect the impossible of yourself now. But remember every hero was once as doubtful and uncertain of himself as one sometimes is at sixteen or seventeen. He may finally have done the impossible, but he got a good ready for it at first. Give yourself time.

Heroism the climax of Jesus' Beatitudes.—We discovered early in our course, in Chapter IV, that Jesus reckoned heroism high. Strangely enough, he not only honored it supremely among the virtues but he placed it highest in his scale of happiness. He counted no joy higher than that of the persecuted prophets. His superlative degree of happiness was the joy of the martyr, the joy of the cross! He says nothing about the joy of a ten-course fraternity banquet, or an all-night dance, or a tenth-inning baseball victory over high school rivals. The joys of wholesome sports and out-of-door life, the happiness of all normal living, he would be the last to deny; but heroism, he says, is in a class by itself. Anyone who wishes to scale the heights of human blessedness must

learn to be a hero, and discover how to live for a great cause and to sacrifice for others.

The folly of wasted sacrifice.—When Esau, the foolish victim of appetite, sold his birthright for a "mess of pottage," he got at least his savory soup; while the bad bargain cost Jacob his self-respect, his brother's love, and fourteen years of exile. Both brothers played the fool. It is bad enough to suffer from our bad decisions, but how foolish it is for a person to waste high motives! There is no value in making a sacrifice just for its own sake; there must be a noble cause, or our sacrifice is a needless self-denial.

Do you know a mother foolish enough to be her children's slave? Her love for that pretty daughter is excessive in its sacrifice. Is she doing the girl any real kindness in shielding her from work and everything else that is hard? The mother slaves in the kitchen alone that the daughter may play the piano and entertain her friends. She never teaches the child to cook or to sew, in the fond hope that she may never have to. The mother makes herself a lonely drudge, in her self-denying treatment of her daughter; but it is all a foolish sacrifice, worse than useless. It would be far better for both if the daughter should share her mother's work and learn the household arts which she will some day need to know.

The soldiers in the vast army of Kaiser Wilhelm made great sacrifices, and they did it with a devotion that was almost religious; but, though most of them knew it not, it was wasted in a bad cause. Like the loyal soldiers of Napoleon, they were wasting their sacrifice in the unworthy cause of a would-be world conqueror. The soldiers who wore the gray in our Civil War showed real heroism, but their devotion was wasted in a mistaken cause. Their loyalty to their native state was a very

noble sentiment, but it blinded them to the fact that incidentally they were fighting to defend the evil system of human slavery. The children's crusade was the strangest and possibly the most foolish movement in all history. The devotion of those misguided children was a tragic waste of self-sacrifice in a hopeless, useless cause. Even if they had done the impossible and had captured the abandoned tomb of Christ from the Turks, would their sacrifice have helped in the least to make a better world?

The test of Christian heroism.—Self-sacrifice is not really Christian heroism unless it is necessary to the cause of Christ and humanity. We must be sure it is God's will. Notice how Jesus himself was greatly perplexed and troubled the night before his crucifixion. He saw the coming shadow of the cross. His enemies were closing in around him, determined to take his life. He was willing to die for his cause, if it would really help his cause; but he did not wish to waste his life in useless sacrifice. So he prayed half the night in the garden of Gethsemane to find out if it were really God's will for him to make the great sacrifice:

O my Father, if it be possible, let me escape this cup of suffering; nevertheless, not as I will, but as thou wilt. . . . Thy will be done.—Matthew 26: 39, 42.

Then when he was sure it was God's will, he died willingly and gloriously, and he did not die in vain. His costly sacrifice made his death more powerful than his life. He died to make us good. His costly death shocked the world into feeling the awfulness of sin and the power of infinite love. His cross has challenged us all to noble, heroic living, instead of passing our days in useless ease.

The cost of the heroic life.—Heroism is never cheap. Jesus gave his disciples fair warning what it would be likely to cost them to take up their cross and follow him:

Behold, I send you forth like sheep in the midst of wolves. Be therefore as shrewd as serpents and harmless as doves. But be on your guard against men, for they will arrest you, bring you into courts and scourge you in their synagogues; and before governors and kings you shall be brought, for my sake.—Matthew 10: 16.

The world in the past has not been kind to the followers of Christ. The clash of ideals has brought all sorts of persecution, in this warfare of light with darkness. Evil dies hard, and meanwhile does as much damage as possible. In the slow making of a better world many heroic souls have paid a high price for their privilege of being comrades of Jesus and the martyrs of the light.

The rewards of complete dedication.—True Christian heroism is usually possible without losing friends or property; but it requires complete dedication to Christ of all we have and are, just as any soldier, once enlisted, cannot discuss with his officers what sacrifice he will or will not make. His life is dedicated to his country for the period of his enlistment. The early disciples of Jesus began to see that their soldierly dedication to his cause was costing them a good deal, and one of them one day reminded Jesus of it. His reply is a remarkable promise:

Then Peter said, "Behold, to follow you we have given up everything." And Jesus said to them, "I tell you truly there is no one who has given up his home or his parents or brothers or wife or bairns, for the sake of God's kingdom, who shall not receive



HEROISM IS SOMETIMES THE PRICE OF SERVICE
(Soord, The Rescuing Shepherd)

many times as much in this present time, and in the age to come enduring life."—Luke 18: 28—.

Many a heroic life has found comfort in this promise and has proved it to be true. The missionary becomes an exile from home and native land, as he gladly dedicates his all to the great Cause. He even leaves his growing children to be educated in America, while he works on and on, it may be among the Zulus. His sacrifice is as great as his heroism, but he rejoices in the great satisfactions of his work. He is helping to build a new Christian civilization among the responsive and grateful people to whom he has given his life. We cannot pity him. He would smile at our pity. He would even be sorry for many of us in our narrow life of mere money-making in America.

Heroism in twentieth century terms.—The Christian hero to-day is no long-faced saint, but a hard-fisted wrestler with evil, who takes a keen delight sometimes in the hardships of his heroism. He is an idealist who will not compromise with any sort of organized evil, however popular or powerful. If he believes he is obeying God's will, he will attack corruption in politics, or injustice in business as quickly as he fought to the death the saloon system, the public lottery, and police-protected vice.

The modern hero, then, is a fighter for the right and a Knight of the Golden Rule. He is more jealous of other people's rights than his own, and most anxious of all to fulfill his own duty. The cause of social justice always appeals to his heroism, for this is the cause of Christ's brotherly world. There are great battles yet to be fought and won by these modern heroes, battles with corrupt party machines in politics, with grafting police in league with vice, battles with influential newspapers whose

editors have been bribed by powerful interests, battles with predatory industrial leaders who are no better than the robber barons of the feudal age.

Are you getting ready for heroic living?—There is no danger of this war ending before you can get into it, as the World War did! The high-school youth of to-day will soon inherit these battles from their fathers. Have you got the moral fiber in you to meet this challenge of your heroism? If so, you will find plenty of laboratory work to test it. Is your will becoming soft and flabby by yielding to your daily temptations, or are you growing moral muscles like tempered steel, by not yielding? Remember your heroism is in the making now if ever. Dare to face ridicule rather than go with the crowd, when you know the crowd is wrong, dead wrong. Dare to follow your father's faith, your mother's prayers, the ideals of Jesus and your own conscience at any cost, and get ready for the day when the opportunity for manly heroism will surely knock at the door of your life.

"Count me o'er earth's chosen heroes—they were souls
that stood alone,
While the men they agonized for hurled the contumeli-
ous stone,
Stood serene, and down the future saw the golden
beam incline
To the side of perfect justice, mastered by their faith
divine,
By one man's plain truth to manhood and to God's
supreme design.

"By the light of burning heretics Christ's bleeding feet
I track,
Toiling up new Calvaries ever with the cross that
turns not back,

And these mounts of anguish number how each generation learned

One new word of that grand *Credo* which in prophet-hearts hath burned

Since the first man stood God-conquered with his face to heaven upturned."

—Lowell, "The Present Crisis."

POINTS FOR DISCUSSION

1. Why is it most young folks at a movie-drama will applaud the hero rather than the villain? Then why are so many of them unwilling to pay the price of living like the hero? What percentage of young people in your school or shop do you suppose have hero-stuff in them?
2. Why do you think Jesus, in his nine Beatitudes, put the joy of being persecuted, the joy of martyrdom, highest of all? Discuss what he told his disciples would probably happen to them on his account (Matthew 10: 16). Why does heroism cost so high?
3. Why is it impossible for a soldier to discuss with his officers what sacrifice he will or will not make? What remarkable promise did Jesus make to Peter and others who sacrifice their best for him? (Luke 18: 28-.) Show how a foreign missionary has to make these great sacrifices, but wins even greater rewards.
4. What is your idea of twentieth-century heroes? What battles do our Knights of the Golden Rule have to fight to-day? Do you think heroism is any less needed than in the past?
5. In what ways are young folks in danger of killing out their growing heroism by self-indulgence? How does the cigarette habit do this? What else tends to make a boy soft, flabby, and spineless? Are you more afraid of ridicule or of disobeying your own conscience? Why? Explain the heroism of daring to

break with your crowd and stand alone. Have you reached the point where you want to do God's will, whatever it may cost you?

FOR FURTHER STUDY AND HONOR WORK

6. Contrast Christian heroism with the folly of wasted sacrifice. What bad causes can you think of, in which the sacrifice called for was worse than wasted? Explain why sacrifices to be Christian must be for a worth-while cause.
7. Study once more Jesus' heroism on the cross. Explain the burden of his prayer in Gethsemane. Just what had God's will to do with it, and how do you think he found out about it?
8. In Rauschenbusch's *Social Principles of Jesus*, study Chapter XI, "The Cross a Social Problem." Then try to explain in writing the need of heroes in our modern life.

PART VI
IDEALS OF FRIENDSHIP

CHAPTER XXVIII

COMRADESHIP THE HEART OF RELIGION

WE have been studying in our last section some of the keenest tests of Christian character and purpose, in the ideals of service and sacrifice, which reach the climax of Christ's own life and of his challenge to us. Now in this closing part of our course, we discuss the ideals of the friendly life which must prevail in the coming Friendly World through the progress of the religion of Jesus.

How important is comradeship?—High-school life is probably the great friendship period, the time when friendships are most easily formed. Have you a downright hunger for friends? Do you find a real zest in discovering in your comrades common interests in life? Is there anything you like better than sharing your good times with your chums and your deepest interests? Comradeship is tried and tested friendship resulting in mutual confidence. Had you ever thought that this comradeship, which you find so precious in your own school or shop life, is just as important in everything else in the world?

All human associations are tested by comradeship. Do you think a school can be really successful unless the teacher is a good comrade with the pupils? If he stands on his dignity and keeps aloof from them, what do you think of him? But if he shares his life with you, both working and playing with his pupils in school and out, doesn't this make his teaching more effective? And what about the home? Can parents who are not good comrades with each other and with their boys and girls, really make

a happy, worth-while home? Doesn't it make a difference in the home if the father chums with his boys and the mother with her daughters, and brothers and sisters are good comrades together?

And how is it in the shop, store, and factory? When foremen and employers refuse to meet their workmen on friendly terms, what have the employees a right to think? Would not real comradeship in industry go a long way toward settling difficulties in the working world? Is there anything business needs more than this? And, surely, it goes without saying that the church that is not friendly is false to its Master. It looks as though comradeship is very important wherever people work or play or worship or live together.

Religion in terms of comradeship.—Away back in Chapter XIV we decided that the simple religion of Jesus is the practice of friendship. Whatever may be true of other faiths, this is true of Christianity, in simplest terms, as Jesus taught and lived it. Some churches, we fear, have gotten away from this simple ideal. If we are to follow Christ closely, we must reinterpret religion in terms of comradeship. We must discover the close comradeship between Jesus and his Father God, and with his trusted friends and disciples. Thus shall we find the power of his religion and its great chance for usefulness. We shall find the power of it in learning to live with the Spirit of God in our hearts and in sharing with Jesus his high motives and ideals of living. We shall find its opportunity according as we consecrate our friendships and carry into them the spirit of Jesus.

Comradeship with God in his great Cause.—We can make no greater discovery in the world than this crowning discovery that our heavenly Father is a God-who-is-near, that he is a comrade and coworker in all the

noble purposes of our life, and that he needs us to work with him in his great Cause. Paul wrote this to his friends at Corinth:

I planted the seed, Apollos watered and cared for it; but it was God who gave the increase. So that neither the planter nor the waterer is of much importance, but God who gives the increase. Now, the planter and the waterer are one in purpose; but each shall receive his own reward according to his labor. For we are fellow workers with God, and you are God's harvest-field and God's building.—1 Corinthians 3: 6—

Could there be a greater opportunity than to be a "fellow worker with God"? Jesus said his Father had always been a worker. What has he been working at all this time? His great Cause is the making of the World—that-is-to-be, the Friendly World of which Jesus dreamed as a boy at Nazareth, and for which he lived and taught and died. With wonderful patience God has been working out his plan for a better world. It has taken all this time because foolish men have been blocking his plans. To force us to be good, and compel the world to be better, would give God no satisfaction at all, for that would be making mere machines of us. So he has to *persuade* men to the better way, the Jesus Way; and this is a slow, gradual process, though it is certainly sure. And just as God invites the farmer to cooperate with his natural laws of the soil, to produce the harvests we must all have each year, so too he invites all men and women of good will to be his comrades in the great Cause, and help to make the Friendly World.

Comradeship with Christ in service.—This will mean for each of us a closer friendship with the Master.

The clue to it all is to know Jesus Christ better and to love him as our best Friend. Do you realize what he promised us if we really do this?

If anyone loves me, he will attend carefully to my words. And my Father will love him, and we will come to him and make our home with him.—John 14: 23.

This remarkable verse promises us that the spirit of Jesus and his Father will come and stay with anyone who loves and obeys the Master. Is this hard to believe and to understand? It means a wonderful friendship. It means, that if we will only make room for him in our inner life, Christ will gladly be the Comrade of our way. We are to live his life over again, as far as we can, by living in his spirit, by living faithfully his ideals of service and sacrifice which we have been studying. We do not really know Jesus until we discover his life secrets by living them ourselves. Then when we find the joy of helping folks in human service, and the even keener joy of suffering for others, in the fellowship of suffering we discover the experience of Jesus and find him very near. Some one has said, "The church must become a society of saviours." Herein is the holiest of all comradeships, with Jesus our Lord.

Comradeship with the needy and unfortunate.— If we become comrades with Jesus, we shall before long find our way to folks who need his help and ours, the discouraged, troubled, baffled lives we shall constantly meet, there are so many of them in our world. The challenge to this sort of service is strikingly put by Robert Davis in the following lines, as he thought of the day, in the long future, when he should come face to face with Jesus Christ:



LOYAL COMRADES OF THE JESUS WAY
(Burnand, John and Peter Running to the Tomb)

“ ‘I worked for men,’ my Lord will say
When we meet at the end of the King’s Highway.
‘I walked with the beggar along the road.
I kissed the bondsman stung by the goad.
I bore my half of the porter’s load.
And what did you?’ my Lord will say,
‘As you traveled along the King’s Highway?’

“ ‘I made life sweet,’ my Lord will say
When we meet at the end of the King’s Highway.
‘I smoothed the path where the thorns annoy.
I gave the mother back her boy.
I mended the children’s broken toy.
And what did you?’ my Lord will say,
‘As you traveled along the King’s Highway?’

“ ‘I showed men God,’ my Lord will say,
‘As I traveled along the King’s Highway.
I eased the sister’s troubled mind.
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you?’ my Lord will say,
When we meet at the end of the King’s Highway.”

Comradeship with the good and great.—One of the inspiring things about this religion of comradeship is the fact that we find ourselves in most illustrious company. The world’s best and noblest share with us the comradeship of Jesus. It is something to know that “The glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs acknowledge him to be the Lord.” It is something to know that the great souls, both in the past and in the present, have found Jesus a kindred spirit. They will be our comrades if we follow him. There is nothing petty or belittling about such a comradeship. It is grand and ennobling. It

will make us strong, it will make us great in purpose, it will make us grow and outgrow ourselves, by the sheer greatness of our friendships.

Is all this worth while or not? Would you rather enjoy lighter, more superficial company? Would you rather live your life on a lower plane, where ideals are never troublesome nor challenging? It is simply the choice between the higher or the lower life, isn't it? But having once faced the heavenly vision which the ideals of Jesus bring you, can you disregard it, and be really happy afterward? Turn back now to p. 102, and read the poem at the end of Chapter X, and remember

"To every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

POINTS FOR DISCUSSION

1. What would your life be worth without chums? What is comradeship? How does comradeship help the efficiency of a school? Of a home? of a factory or store? of a church?
2. What is there in the religion of Jesus but the practice of friendship? Can you show that the power in your religion comes from your comradeship with God? What opportunity for usefulness does religion find in comradeship with men?
3. What do you think of Christ's promise to make his home with us? What conditions did he set? (John 14: 23.) Find another similar promise (Matthew 28: 20). In what way have you found a real comradeship with Jesus?
4. How does our Christian religion work out in comradeship with the unfortunate and discouraged? If you have ever tried to show your sympathy for anyone,

what response did you get? Try it this afternoon and see. That young fellow just starting in at the shop, who is having trouble with his machine—put in fifteen minutes with him after hours and see what happens.

5. Does it mean anything to you that most of the good and great characters of history have been Christians? How should comradeship with noble spirits affect our own lives? If a church is really Christian, how will the older members help the new recruits? Is your church doing this for you?

FOR FURTHER STUDY AND HONOR WORK

6. Study carefully Paul's teaching about being a fellow worker with God (1 Corinthians 3: 6-). What is the great Cause for which God is working? In what ways does he need our help? Why doesn't he compel the world to be better?
7. Do you find it hard to feel God to be a Person, so that you can really love him? Study Chapter V in Fiske's *Finding the Comrade God*, which will show you how to find the God-who-is-near, by the help of Christ.
8. Take the morning paper and make a list of the news items to-day that show how many people in our world are making a partial failure of life, just for lack of comradeship.

CHAPTER XXIX

CHRISTIAN FRIENDSHIP IS DEMOCRATIC

It will be interesting to see how Christian friendships are different from the friendships of people who are not Christians. All kinds of folks, of course, have their friends. And there are some very noble, unselfish friendships among people of other religions; but the followers of Jesus naturally tend to adopt his ideals of friendship. We shall find his ideals in this important sphere of life fully as revolutionary as his ideals of forgiveness, of service or of social justice. People among us who are not Christian are too apt to try to make capital out of their friendships, and to make friends only with those of the same social class or higher. Jesus had very different ideals, as we shall see.

How many kinds of friends have you?—One great value in our public-school system is the opportunity to form friendships with young folks from a variety of homes. Children in private schools lose this opportunity. Have you found it worth while? Are you on friendly terms with boys and girls from homes different from your own, both richer and poorer? Young people ought to free themselves from some of the foolish prejudices of their parents. Do you find interesting friends among other races in your school or shop—Irish, Italians, Russian-Jews, Canadian-French? Do you think of them all as Americans, or are you inclined to be snobbish toward them?

A bashful girl named Esther entered a certain high school late in the term, and for awhile attracted no atten-

tion, she was so retiring and quiet. There was a timid look in her face that showed how unaccustomed she was to the lively and rather noisy American young folks that made up most of the school. She used English stiffly and cautiously at first, and with occasional funny errors that made the thoughtless laugh. This made her sensitive and increased her bashfulness. She seemed to have no chums and came and went usually alone. She had not been in that city long, and it was still quite strange to her.

In a few days though, it was evident that she was the star of the French class, in fact, she could speak the language more fluently than the teacher! Then the girls who had snubbed her began to notice her quiet strength and ability. It was discovered that she could speak five languages and read several more. She had little musical talent, but her needlework was exquisite. That bit of lace was her own, one of the girls found out by rather persistent questioning. After a term in school the little Jewess was leading her class and had made many friends. They found her experience in life much broader than theirs. She had many wonderful travel stories to tell them, when most of them had never been out of their own State. It seemed very foolish that they had been so slow in befriending her, those first few weeks in school.

Jesus was not snobbish.—Jesus made friends apparently less for his own sake than for theirs. Just as he came “not to be ministered unto but to minister,” he seems to have cared more about befriending folks than being befriended. So we find him mixing socially with all classes. Among people whose social standards were set by rich, clannish Sadducees, who looked askance at any who were below their social level, Jesus broke right through the social conventions, smashed the un-Christian

caste customs, and made friends as he pleased. The scribes and Pharisees noticed this with mingled feelings of disapproval and surprise. When they asked his disciples, "How does it happen that he eats and drinks with taxgatherers and sinners?" their question implied fully as much curiosity as criticism. They were curious to know why he was so reckless socially. Surely, he never would become popular with the best people, if he became known as consorting with such common folks, that everybody who was anybody looked down upon!

Yet Jesus cared nothing for their sneers or their criticisms, for there was not a trace of snobbishness in him. The "sinners" he befriended were not criminals, nor especially sinful, many of them, but just ordinary folks who made no pretense at keeping the petty rules of the scribes, but were perhaps as religious at heart as many who spurned them and made great claims to piety. Jesus saw there was much good in them to which he might appeal, and he made friends with them, because they were so sadly neglected and needed his friendship. He won their warm gratitude, and the snobbish criticism of the Pharisees did not hurt his feelings a bit. He never let such things bother him when he knew he was doing his duty.

Are you afraid of losing popularity?—Are you like Jesus, democratic in your friendships, or calculating and snobbish? Do you carefully consider whether such a person's friendship would make you more popular or less popular with certain prominent young people? In some schools a stylishly dressed girl is ashamed to be seen walking with a poor girl simply dressed, for fear of losing caste with the leaders. For similar reasons too you occasionally find a boy who will not associate with a fellow with a foreign name and accent; just as in some

colleges, snobbish students dislike to be seen walking with nonfraternity men or members even of a fraternity that is not select!

Such calculating superiority is not natural to young people in high school. You are probably sensible enough to know that popularity which is so easily lost is not worth striving for. Isn't it true that the friendship of a fellow who tries to boycott any of your other friends is not worth having? He has no right to dictate to you. You will value, of course, the advice of your parents; but be independent enough not to let anyone dictate to you in the choice of your friends. Select them as you choose and be fearless about it, as Jesus was.

The satisfaction in befriending those who need you.—Jesus put his finger right on the selfish motive in many friendships, as well as the real satisfaction in unselfish friendships, in this unpopular bit of teaching:

When you prepare a dinner or a supper, do not invite simply your customary friends, or your brothers or relatives, or rich neighbors, lest they return your invitation and thus you get paid for it. On the other hand, when you prepare to give a banquet, invite the poor, the maimed, the lame and the blind, and you will be happy. For they have nothing to give you in return, and you will be rewarded in heaven.—Luke 14: 12—.

People in society well know the weary monotony of a winter's round of social functions, dinners, house parties, dances, teas, that all have to be repaid with return invitations. It is all just a whirl of give-and-take, with everything paid for in kind. What satisfaction is there in befriending with your invitations only the people who will be sure to repay you, not with appreciation and

gratitude, but with similar invitations of their own? It is just as if they paid you back in money. They owe you no thanks, for they pay for everything you gave them, and perhaps paid in advance. This is commerce, not friendship. There is more real joy in doing favors than in receiving them—unless you are avaricious. But how can you do a favor to a rich neighbor without his returning it in some way at once, to get even with you?

The unselfish friendship yields the joy of doing an unrequited favor. By befriending those who really need you, you are not bidding for a return favor, but are frankly offering your kindness to those who will simply give you gratitude. Just because they cannot repay you in cash or its equivalent in return favors, they give you what money can never buy, sincere gratitude. Isn't there a deep satisfaction in this? Much of the truest joy in the ministry is in the little friendly services for which the minister is never paid, but for which he often receives deep and sincere thankfulness. This same joy can be earned by anyone willing to share his life, his time, his youthful spirits, his vitality, his kindness with some lonely soul who needs friendship.

How varied friendships broaden your life.—We tend to grow like our friends, so strong are the laws of imitation and association. Thus the broader our friendships the broader our characters tend to become. And then you have so many more active interests in life if you are sincerely interested in many types of friends. Such variety in your friendships makes you genuinely rich. Just think of two types of young men for a moment. One of them, Reginald, has been so carefully reared, he has been trained to be very select in his comradeships. His friends are only among the wealthy, well-dressed, cultivated people who think and feel exactly as he does.

Often he gets quite bored with himself and his narrow existence, and no wonder.

On the other hand, Harry usually has a glorious day of it. Up early in the morning, he takes a turn around the block before breakfast with Pat Dempsey, the policeman on this beat, whose homespun philosophy always interests him. Then he drops in at the paper store for the Herald, and asks old man Harbison, the news agent, how that crippled boy of his is getting along. After breakfast, on his way to the office, he picks up a ride in a passing express truck, with Jack Hancock the driver, a horny-handed, manly fellow with little education but a warm heart, who always has a cheery greeting for his young friend Harry, even if Harry does work in a bank!

And so the day goes on, for all kinds of people drop in at the bank, and the accommodating young teller finds them all interesting, for all are human, and he is generous of his friendship. He treats his rich patrons with unvarying politeness, but with no greater warmth than he showed to Pat or Jack, for he is no sycophant. He is glad to call them all his friends, and glad they are not all alike. They are individual, they are so different, and so each has his distinct place in Harry's friendships which no other can usurp. Thus each friend makes his life a little richer, more interesting and worth while. Harry never stops to think, "What can I get out of this friendship, if I cultivate it?" He just takes on a new friend frankly and genuinely, because he is interested in him and wants to befriend him; and so his life grows broader with the ever-widening circle of broadening friendships.

POINTS FOR DISCUSSION

1. Do you think public or private schools give the larger opportunity for broad friendships? Are your friends

from the same social class and race? How many kinds of friends have you? What do you think of the way Esther was treated in that high school, in the story in our text?

2. What is snobbishness? Why is it not Christian? What shows us that Jesus was not a snob? What did the Pharisees think of his free social customs and democratic friendships? What was his purpose?
3. Are there cliques in your high school? If so, is their influence good or bad? What is your opinion of folks who are coldly calculating in choosing only such friends as will be valuable to them? Do you let any one boycott your friends, or dictate to you who your friends shall be? Whose advice on this is valuable?
4. Explain the democratic ideal of friendship which Jesus gives us in his advice about social invitations (Luke 14: 12-). Do you think the certainty of having your favors returned is worth more to you than the gratitude of those you have befriended?
5. You like variety in food, games, work, study, and entertainment. Do you also like variety in friendships? Why? Explain how it broadens your character to associate with different kinds of people. Would you rather be Reginald or Harry, in our illustration, and why?

FOR FURTHER STUDY AND HONOR WORK

6. Think carefully about our social custom of return invitations for all social functions, and the monotonous way it works out. Is it apt to get rather commercial? What would be the result if "society" should follow Jesus' democratic advice in this matter?
7. One Christmas week a Chicago millionaire very kindly shared his home with several poor students of three or four different races, whom he had met when traveling in their home countries. They were his

guests in his palatial home fully a week. How much good do you think it did him and them?

8. Review our Chapter VI, on "The Priceless Value of Human Life," and try to discover the real reason why Christian friendships must be democratic, to be true to the Master. What was Jesus' underlying reason for treating all sorts and conditions of men with equal consideration?

CHAPTER XXX

MUTUAL HELP THE PURPOSE OF FRIENDSHIP

WHEN we stop to think of it, friendship is a wonderful institution. Even God himself hungered for friendship, and by his patient process of developing life, produced a race of men who could think his thoughts, appreciate his love, and be his friends. Did you ever know a person who did not want friends? Hermits are rare. There is a strong instinct for friendship in the whole human race, and, in fact, in most animals. Solitary life is quite unnatural. "God sets the solitary in families" (Psalm 68).

What happens to people without friends.—The tragedy of "The man without a country" has stirred us all with its profound lesson. The life of a man without a friend would be just about as tragic, and it would probably be the man's own fault. One of the truest words in Genesis is the wise saying, "It is not good for man to be alone." What would a man without friends have to live for? Nothing but his own appetites, very likely. His life would get purely selfish. In fact, if he should quit being selfish he would begin to win friends.

Study the sort of people who live alone, and you will find them usually odd and freakish, with many queer streaks and strange notions. They have had no friends to criticize them and thus rub off their odd corners; so they have grown individualistic and queer. The old proverb says very wisely, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Personal contact in friendship brings the friction of personalities that polishes off the strange and disagreeable ways of the

friendless life. People without friends have no incentive to work and grow, no stimulus to make their life useful. They are sure to get lazy, listless, and gradually to lose all interest in life itself, when they feel that no one cares.

"Ciss" Weeks was a lonely hermit who lived alone in a wretched shack high up in the Berkshire hills. He was too lazy to work, had no relatives or friends, and preferred to go hungry and cold rather than pay the price of comfort in honest toil. Once at the end of a hard, cold winter, the local overseers of the poor hunted him up, to see if he were still alive and needed their help. They found him sitting alone in his kitchen, tipped back in his chair, with his cowhide boots stretched up over the cold stove, pretending to warm himself by an imaginary fire! He was peeling with his jack-knife a raw turnip which served his lazy appetite for dinner. Was it all because there was no one who cared?

On what basis do you choose your friends?—The hunger for friends makes most of us seek them, just as naturally as we seek for food when appetite demands it. From earliest childhood we go out in search of comrades. But we differ in the basis of our choice of friends. The born parasite hunts his friends to exploit them. He lives on their charity and long-suffering patience. Less obviously, but in the same mean spirit, selfish folks select for friends useful people whose friendship may prove an asset to them, socially or financially. What an abuse of friendship, thus to commercialize it and make it pay its way!

Young folks are usually more honest than that. But wait a minute! Did you ever court the friendly help of the best Latin scholar, the last ten minutes before class, when you had spurned that very girl at the school dance the night before? Did you ever seek the friendship of

the boy with a new Ford, or a new tennis court, or a fine fishing outfit, or abundance of spending money? Or did you find it profitable to make up to that uninteresting fellow at the end of your room in the shop, just because he is a cousin of your foreman? Is it your main idea to *work* your friends? That sort of fellow has been called a "sponge" ever since early Roman days!

It is evident that such ulterior motives in friendship are far from the ideals of Jesus. The real Christian will choose his friends unselfishly, broadly, democratically. To be sure, he will not "cast his pearls before swine," nor risk too much with evil companions. But he will be generous in his life-sharing, and will find great joy in *giving* in friendship, as well as in anything else.

How and why Jesus selected his friends.—We shall get a fine sidelight on the true purpose of friendship if we stop a moment to study Jesus' motives in selecting his friends. He seems to have gone after his disciples personally, one or two at a time. We have no record that he failed to get the friendship of anyone he invited to join that intimate comradeship. Why did he select just those twelve young men in his inner circle?

They were all democratic Galilæans but one. Only Judas seems to have come from aristocratic Judæa. All seem to have been working men, mostly fishermen, men of the out of doors. They were young men with teachable minds and kindred spirits with their Master, catching something of his enthusiasm for his mission of good will. He seems to have chosen them with this in mind, so that he might train them to become the future leaders of his movement. They helped him with their friendship and faith and devotion; and he helped them even more in their personal growth in character and usefulness.

His other friends Jesus seems to have chosen on the

basis of service. He befriended those who needed his help. When criticized for associating with publicans and sinners, his defense was, "Well folks have no need of a physician, but only folks who are sick." And again, "The Son of man is come to seek and save the lost."

Mutual help as a basis of friendship.—The most congenial and permanent friendships are those in which each is helping the other in some real way. People whom Jesus befriended were always glad to give him hospitality, and this, of course, was a service that he greatly needed on his travels. A religious leader, shrewdly bidding for popularity, would have sought the hospitality of some prominent citizen or leading rabbi that day in Jericho. But Jesus chose to be entertained by Zacchæus, a despised taxgatherer. He even called attention to his strange choice by announcing it publicly! And Zacchæus's joyous surprise was almost pathetic.

Jesus said unto him, "Zacchæus, hurry and come down, for it is necessary for me to stay to-day at your home." And he made haste to come down, and welcomed him joyfully as his guest.—Luke 19: 5-.

And so the tax man, whom others had spurned, gladly served Jesus' comfort that day, and thus helped him do his day's work; while Jesus in turn made that a red-letter day in the life of Zacchæus, never to be forgotten. It was the day he began the new life, thanks to the inspiration of the great, kind Teacher who honored his home as his guest.

When we carry into our friendships this purpose of Jesus it is a great thing both for us and our friends. Loyalty to our friends will lead us to watch for every chance to help them, and this in turn will deepen the friendship through gratitude for kindness done. Do you

guard the good name of your friend against any unkind, untrue slander or criticism? You will, if you remember the Golden Rule. Do you let no chance pass to help your friends bear sudden sorrow or misfortune? One of a certain group of young men lost his fiancée by a virulent case of scarlet fever. By mutual agreement, the entire club of about a dozen wrote short notes of honest, awkwardly expressed, boyish sympathy, and most of them reached him the same mail. Nothing could have been a greater help to the heartbroken fellow than to feel the solid support of his friends who were honestly sharing his sorrow. Such friendship is everlastingly worth while.

Are your friendships serving their purpose?—Line them up in imagination, one after another—your personal friends, the boys and girls and older folks who mean the most to you of all the world. Yes, take a sheet of paper, or little notebook, and make a list of them. Then think of them one at a time. Are you keeping these friendships in repair? Are you doing your part to keep them warm, vital, useful, helpful? What have you been worth to this friend and that, in helping to build up his character? Has your influence with each of them been wholesome and strong? Are they better off because your life has touched theirs?

Why has your friendship with that quiet, inconspicuous fellow almost lapsed, so that you nearly forgot to list him with the others? You had been overlooking him lately, hadn't you? And since his father died and he had to quit school and go to work in the factory, you have hardly seen him. Have you said a single friendly, sympathetic word to him since his misfortune? Perhaps he is sensitive about your neglect. Be sure to see him before the week is out; walk with him to or from his work, and invite him

without fail to the next "doings of the bunch"! A friendship saved from lapsing is better than a new friend gained.

Test your friendships by the Golden Rule. Have you treated each of these friends as you would wish them to treat you? Have you been more anxious to treat them right than to have them treat you right? If you find that any one of these friendships on your list has not been mutually helpful, both for you and your friend, then something is surely wrong. But if these strong friendships, the truest riches of your life, have meant nobler character, both for your friends and yourself, truer happiness and growing usefulness, then your friendships are serving their true purpose in God's plan for your life.

POINTS FOR DISCUSSION

1. Have you ever known a person who had no friends? Who was to blame? What sort of a person was he? Why are lonely folks apt to grow queer and freakish? What is likely to happen to people when they feel that no one cares?
2. Honestly now, on what basis do you usually choose your friends? How much do selfish motives enter in? What do you think of the sort of friend we call a "sponge"? How do you like to have your friends "work" you? Do you think it is easier in your group for a boy or girl with a Ford to make friends than one with simply a bicycle?
3. What can we learn from Jesus' example about choosing our friends? Just why do you think he chose the kind of young men he selected for his twelve disciples? Describe them. How did his friendship help them? How did they help him?
4. Is mutual admiration a safe basis for lasting friendship? Do you think mutual help is a better basis? Which is

apt to be more permanent? Why? How has this worked out in your own experience?

5. Why do you believe in being loyal to your friends? Just what do you think this includes? Why should you protect your friend's good name? "A friend in need is a friend indeed"—have you ever proved this proverb? Tell us about it.

FOR FURTHER STUDY AND HONOR WORK

6. Study again the story of Jesus and Zacchæus (Luke 19) and explain why Jesus invited himself to be the publican's guest that day. Show how mutual help was the purpose of that friendship and its evident result.
7. Are your friendships serving their purpose? Follow out the specific suggestions under the above question on the last page. Then write out your results briefly and report.
8. How does the Golden Rule work out in friendship? Think this through carefully and write your conclusions. Then try it out this coming week as often as you can. In what definite ways can you treat your friends a little better than you have been treating them, and thus make your friendships more helpful to them?

CHAPTER XXXI

THE SACREDNESS OF INTIMATE FRIENDSHIPS

As we reach the end of our study of Jesus' ideals of living, the question naturally arises, What difference has this study made in our thinking and our life? If it has simply sprayed us with ideas, it has been of little value. But if we have really caught some fresh viewpoints and broader visions which have challenged us to nobler living, then it has been worth all our effort. The real test is in our character, our usual mode of being and doing.

Is your chum your second self?—Our study of friendship has made very evident the fact that character is influenced by friendship more than by anything else. We are very largely what our friends have made us. We have been quite apt to imitate the ideals they have illustrated in their lives. Our intimate friends are the kind of folks we like; that is one reason we chose them as our friends. They demonstrate to us the way we ourselves would like to live. They make real to us, in a way we can see and admire, our own best ideals.

Is your chum a kind of second self? Is she a sort of mirror in which you may see your own reflection and know yourself better, defects and all? Remember Burns' wish,

"Oh wad some power the giftie gie us
To see oursel's as others see us!"

The answer to this fervent wish is an intimate friendship:

**As in the water, face answers to face,
So in the heart, man answers to man.**

—Proverbs 27: 19.

You and your chum are apt to walk, talk, dress, and act alike, you are together so much. Through this subtle imitation it often comes to pass that you can almost see yourself when you look at her! Do not let your chum be simply your echo; and do not be her rubber-stamp. You should both be yourselves and not lose your individuality in your friendship. Yet your very intimacy gives each of you a special responsibility for the other's welfare.

Friendship is the next thing to heaven.—There is something sacred about this intimacy with our closest chums. It brings you right to the heart of life, and gives you the most precious things life offers. Mrs. Browning once asked Kingsley: "What is the secret of your life? Tell me, that I may make mine beautiful too." His only answer was, "I had a friend." Most of us believe that heaven may begin here and now in this world, in the quality of our present living. If so, it is true friendship that makes our heaven, and teaches us how to be citizens of heaven in the future. If happiness in service is the heavenly life, love is the cause of both; and love, of course, is the fundamental motive in our closest friendships. Would heaven interest you at all if your friends were not there? Separation from chums is one of the worst self-denials now; but when we can be with our friends it is the nearest thing to heaven. Intimate friendship, then, is sacred, because it touches the deepest springs of our inner life, influences for good or ill our permanent character, furnishes our truest, holiest happiness, and brings us our finest chance for helpful service.

Jesus and his confidential friends.—Why is it, as we grow older, we find the closing third of the Gospel of John the most precious part of the Bible? Is it not because we get closest to the heart of the Master there? In those chapters 13 to 17, we find Jesus talking with his comrades in most confidential terms, just opening his heart to them and sharing with them his hopes and fears. As he tries to explain what their friendship ought to mean, he uses the beautiful symbol of the vine and its branches:

Abide in me and I will stay by you. Just as the branch is unable to bear fruit by itself, unless it stays united to the vine, so neither can you, unless you stay united with me.

I am the vine, you are my branches. He that remains faithful to me and I to him, the same bears much fruit; but separate from me you can do nothing. If you stay united with me and my words remain in you, ask what you wish, and it shall be done for you. In this God is glorified, by your bearing abundant fruit and thus being truly my disciples.

Just as the Father loved me have I loved you. Continue in my love. I have told you these things that my joy might remain in you, and that your happiness might be perfect. This is my command, that you love one another, just as I have loved you. There is no greater proof of love than this, to give up your life for your friends. If you obey my commands, you are my friends.—John 15: 4-.

Was there ever a more beautiful friendship than this comradeship between the young man Jesus and his loyal young disciples? It was a closer bond than that between brothers. It changed the whole course of life for those young men, and it meant everything too to Jesus. Just

see how eagerly he hoped for their happiness after he should leave them! And how anxiously he urged them to stay by each other and be loyal to their mutual friendship! His highest hope was that through their life-service his own influence, cut short so suddenly in early manhood, might bless the world. Thus through his faithful friends, he would still serve the world. Without the branches, even the vine could not bear fruit. Without true friends to continue his mission, even Jesus would have been helpless to reach and save the world.

How to make the most of friendship.—The key word is "trust." Only in mutual trust and confidence can friendship be perfected. Emerson once said: "A friend is a person with whom I may be sincere. Before him I may think aloud." We need trustworthy friends to help deepen our characters by sharing with each other our frank confidences, our best thoughts about life. A chum is one who knows all about you, but loves and trusts you just the same. And what a mighty incentive his faith in you is! It spurs you on to do your best, so that he will not be disappointed. This challenges your effort far more than the insincere flattery of a foolish friend that encourages your conceit and kills your ambition.

We do not make the most of our friendships unless we are sincerely humble, teachable and open-minded, not boastful or envious of each other, never suspicious or conceited; but sympathetic always, appreciative, charitable and forgiving, and patient with each other's changing moods. A keen test of friendship is to rejoice in our friend's good fortune. If you find yourself jealously begrudging his unexpected happiness, you are not quite loyal to your friend. Be a good sport and conquer this mean feeling at once, or you can never truly play Jonathan to your friend's brave David.

Protecting friendship by religious ideals.—Do you not think that a friendship between people who are genuinely Christian is most apt to last? A selfish friendship is likely to die as soon as either friend decides it does not pay. But when both friends are trying to make the friendship mutually helpful, how different it is! Such a friendship is likely to last a lifetime. It gives us a fine new appreciation of what comradeship really means when we find a friend who is Christian through and through. This sort of friend puts a new reality into life for us. We find a new value in religion, after seeing him living it. It isn't any longer the hazy thing we thought it was. It's an everyday, dead-in-earnest happy-hearted friendship with Jesus Christ, on a sensible, manly basis. When we add such a fellow to our mystic circle of friendship, it helps us to bring the Christ ideals more perfectly into our comradeships. We try to be more loyal to our friends, more helpful to them, less envious of their success, and thus get closer to the Master's own idea of what friendship should be. This will safeguard our friendships in a wonderful way. It will truly consecrate them. Until some day we shall make the simple discovery that a Christian friendship is just living religion and making it real.

POINTS FOR DISCUSSION

1. In what way is a chum like a second self? Why do you think Burns wished to see himself as others saw him? How does a chum serve as a mirror? What responsibility, then, do you have for your chum's bringing up? Why should good friends give advice frankly?
2. Explain Kingsley's fine answer to Mrs. Browning, "I had a friend." How many friends have you who have really combined to make you what you are? In what ways is true friendship like a bit of heaven? What is

it makes intimate friendship such a sacred thing?
Why could you never possibly *sell* a friend?

3. What part of the Gospels brings you closest to the heart of Jesus? What did he say to his disciples about their wonderful friendship? What had he done for those young men? What did they do later for him, because of their deathless friendship?
4. How many friends have you "with whom you may think aloud"? Explain why perfect trust is needed to perfect friendship. What is the result when a friend flatters you? What sort of friendship stirs up your ambition most?
5. You have some friends who are Christians and some who are not. Compare these different friendships. Which mean the most to you? Why are truly Christian friendships apt to be more lasting? Think of the most manly Christian friend you ever had. How did he influence your life?

FOR FURTHER STUDY AND HONOR WORK

6. Study your five closest friendships and see if you are making the most of them and playing fair by your friends. Test out the suggestions made in this lesson, and then try to grade these five friendships on a percentage basis. Are your friendships ninety per cent efficient?
7. For further suggestions along the lines of this lesson, read Fiske's *Community Forces for Religious Education* (Middle Adolescence), Chapter VI, "The Moral Reactions in Intimate Friendships."
8. Study more carefully the words of Jesus to his disciples about their friendship, in the whole fifteenth chapter of John. Work out in your own mind just what he meant by his symbol of the vine and the branches. Then discover what your holiest possible friendship, with Jesus Christ, ought to mean for your life.

CHAPTER XXXII

OUR GOAL: A MORE ABUNDANT LIFE

IN this our closing chapter the student should take something of a bird's-eye view of our discussions and review the high points of the ideals of Jesus that stand out as unique above the low standards of the world's ordinary living.

Review: The uniqueness of Jesus' ideals.—Has he won you to his vision of the coming Friendly World? Are you heart and soul with him in the struggle for a world of brotherly workmen? Do you agree with his estimate of human life, the infinite preciousness of a single soul, or are property and dividends really worth more than men and children? Is his ideal of heart-righteousness the true standard of goodness, or is it just a matter of outward performance? Did he win you to his simple ideal of religion, as sincere living and the practice of friendship, or are the Pharisees, ancient and modern, all right in their stress on tradition and ritual? Do you still reserve the right to be haughty and resentful, or is Jesus fair in requiring endless patience in forgiveness?

Have you made the Golden Rule the law of your life, or are you still practicing the Tinsel Rule, treating others as well as you think they deserve? Is Jesus right in demanding good will in industry, business, and politics, or are those stubborn men right who claim the Golden Rule has no business in these great arenas of life? How do you like Jesus' ideals of social justice anyway? Do you honestly believe that "He profits most who serves best"? Do you covet the power of money for selfish uses, or for

use as God's trustee? Do you purpose to champion the weak as a Knight of the New Chivalry, or just to exploit them like a profiteering bully?

Do you honestly agree with Jesus that work is not the curse of Eden, but honorable, self-respecting, character-forming? Do you share his ideals of the dignity of labor, the joy of service, and the glory of sacrifice, or are you too proud to serve and too prudent to suffer? Do you see the real beauty of generous life-sharing and unselfish kindness as tests of character? What is the "cruising-radius" of your sympathy? Is Jesus right in teaching that neighborliness should know no bounds? Is "Safety First" or "Service First" your slogan? Are you trying to save your life by sparing it, or by using it? Are you seeking for greatness through selfish ambition, or through Lincoln's kind of humility? Do you sneer at Christian heroism, or can you see the glory of the cross?

After all, there is a vast difference, isn't there, between common, worldly, selfish living, and living the Jesus Way? The ideals of Jesus are unique; they are noble, fine, lofty, challenging. There's a grandeur about them that makes all lower ideals seem mean, sordid, and rather dishonorable. The Christian life is real living. In the noble friendship Jesus offers you in his simple religion you find the greatest incentives for the sort of living that will make your life useful, happy, and successful in the truest sense. Have you decided to stand by the ideals of Jesus, or to vote against them?

The peril of uselessness.—Do not discard these high ideals of living unless you have squarely faced the danger of choosing the lesser good. To see the Vision Splendid, and then turn away from it, is fatal to the best that is in you. Some folks seem to be contented with the negative goodness that just doesn't do any harm in the

world. This is a poor, cheap kind of complacency which Jesus condemns in this keen symbol of the salt:

You are salt, to season and preserve the world. But if the salt has lost its saltiness, with what will you season it? It is good for nothing after that, but to be thrown away and trodden under men's feet.—Matthew 5: 13, Mark 9: 50.

A neutral Christian, who dodges Jesus' unique ideals, and slips back comfortably into the lower ways of common practice, is like the good-for-nothing salt that lost its saltiness. If your ambition is just to be harmless, what a long tedious life of uselessness you have before you! Keep all the "Thou shalt nots," the negative commandments; then you still have left the all-important question to face, What *good* shall I *do* with my life?

The Gospel of the Abundant Life.—Jesus states in very few words the great aim and purpose of his life mission, which we may well consider very carefully in this closing chapter:

I have come that they may have LIFE, and may have it in abundance.—John 10: 10.

We have all turned away from the last paragraph with honest dread of wasting our lives in uselessness. Jesus brings us the good news that we need not do so, if we accept his gift of abundant life. It is pathetic to think of the many who are living petty, cramped lives, cabined and confined by selfishness and personal limitations, restricted, obstructed, and restrained. The abundant life to which Jesus leads the way is a rich life, full of privilege, ample, bountiful, luxuriant, overflowing, abounding. This is the kind of life our course has been describing, the life in which selfishness is conquered by service for others; in

which littleness is outgrown through prayer and comradeship with the Master; in which the motive of good will glorifies every action, and noble sacrifice purifies the gold of character. It is the abundant life which fulfills the nine Beatitudes and heralds the Kingdom of the Friendly World.

Five test questions you will do well to ask yourself, to discover whether you are marking time in mere listless existence or really living the abundant life. Are you keeping fit physically? Are you keeping awake mentally? Are you keeping vital spiritually? Are you keeping happy and helpful socially? Are you making the most of life, because you are putting your best into life in human service?

Are you keeping fit physically?—It is a sin to be sick, if you could have prevented it. So far the Christian Science people are right. Are you guarding your sleep, diet, exercise, and keeping all the rules of health, so as to build up a splendid reserve fund of vital energy and superb health for the future? Your success in life will depend fundamentally upon your health and vitality. Put it in the bank of life now, to be drawn upon later. It would be a calamity to enter manhood or womanhood bankrupt in health and physical equipment. In youth one's physical life should be free from pain, fatigue, or overstrain. With reasonable caution you should avoid illness and enjoy the keen zest of physical life which plenty of good, pure blood insures all right-living young folks. Our Knights of the Golden Rule must be strong. They must keep fit as carefully as any soldiers on the march toward any firing line. Remember you high-school people are the nation's "second line of defense."

Are you keeping awake mentally?—Here is another personal question which tests both your present and

future living. A vast number of people are sleepy all the time. They plod along in the ruts, with senses dormant, and minds half closed to the wonderful world about them. They are doomed to be the world's unskilled laborers, with the unskilled workman's petty wage and sordid joys, unless they wake up before it is too late. In your absorption in your little world within, do not forget God's great world without, or you never will know Christ's meaning of the life abundant. Nature has given you several good windows. Keep these windows of your life wide open to the light and truth and beauty of the outer world—not only the alert bodily senses, sight, hearing and the rest, but your power of perception and inner vision, by which your inner life grips the outer world, like antennæ of the mind. Read widely and study deeply into the secrets of this wonderful world and its history, and thus keep your mind alert and awake, so that before long it will be ready to grapple with the greater problems of manhood and womanhood.

Are you keeping vital spiritually?—Most important among all the windows of your life, body or soul, is the *skylight*. It is the window of your spirit that opens toward God and heaven. Just as foolish people as they grow older are apt to close, one by one, the windows of their life, many forget, neglect, and finally close this most important window of all. People who are not *alive to God*, the great *Mind-Energy* surrounding humanity in the invisible realm, cannot be said to be really living, for the truest of all reality is the life of the spirit, "the life which is hid with Christ in God."

Are you keeping that skylight open? Are you living on speaking terms with your Father-God? In daily prayer and devotional Bible study are you cultivating the spiritual nature which is immortal within you, which is

your truest self? This is the way great souls are grown, in humble worship and patient waiting upon God. Keep up your prayer life and its unseen springs of personal power will energize your whole being.

Are you keeping happy and helpful socially?—If you cannot keep happy in youth, there must be something seriously the matter. But to keep happy, even in the beautiful early summer of your life, you must have an outlet for various forms of self-expression. You cannot build a wall about your selfish self and then see smiles in the mirror. Your social nature craves a chance to live and breathe and exercise itself. Happiness and helpfulness hardly ever walk alone, but they fairly dance together! In friendship, of the sort we have just been studying in our closing chapters, you find God's way to make us both helpful and happy. Our social life is not a parade-field for social ambitions, nor hangar and take-off for the airplane of social aspirations. It is, rather, the wholesome playground where light hearts share many of their truest joys and the human workshop where character is wrought out in the team-work of helpful friendships. How is it now with you? Are you finding life in abundance both in your wholesome games and your helpful work? And are you closing each year with more friends?

Are you making the most of life?—This is the climax question, searching and all-inclusive. Certainly, you are not making the most of life unless you are putting your best into life. You are not putting your best into life unless the ideals of Jesus have won you away from selfish living to some program of service. People who are not self-giving, not investing their best in the lives of others, are surely not making the most of life. Selfishness is the surest road to oblivion and the swiftest.

Was it folly for George Washington, the wealthiest American of colonial days, to mix up in politics and war, and give the best years of his life to service of his young country, and then leave the White House with seriously broken fortunes, and only a remnant of life left to him? No, if he had shunned the demands of service, to live his comfortable life on his beautiful Virginia plantation in undisturbed luxury, he would have been a miserable shirker, a self-confessed quitter, and he would have been forgotten in ten years. You surely would never have heard of "Washington, first in war, first in peace, first in the hearts of his countrymen!"

After all, is your life a Galilee, or a Dead Sea? Are you like the Dead Sea, continually grasping, getting, taking, with no outlet of unselfish giving or sharing of self? Or are you like the Sea of Galilee, that gets that it may give, ever passing on its blessed Jordan to make fruitful the valleys below? Are you really living the abundant life?

HIS NEW DAY

✓ Last night I was a care-free boy;
My play was life, my life was play;
No future called; from day to day
✓ I laughed and romped and lived—a boy.

But now another day I see,
A day to do with as I will;
Shall it be fraught with good or ill?
What message does it bring to me?

I catch its gleam! I breathe its air!
I hear its ringing call to me,
Its call to live, to serve, to be.
My beating heart finds voice in prayer—

In prayer that I may find the way,
That He in loving service went;
A life for others freely spent
✓ To meet the torn world's need to-day;

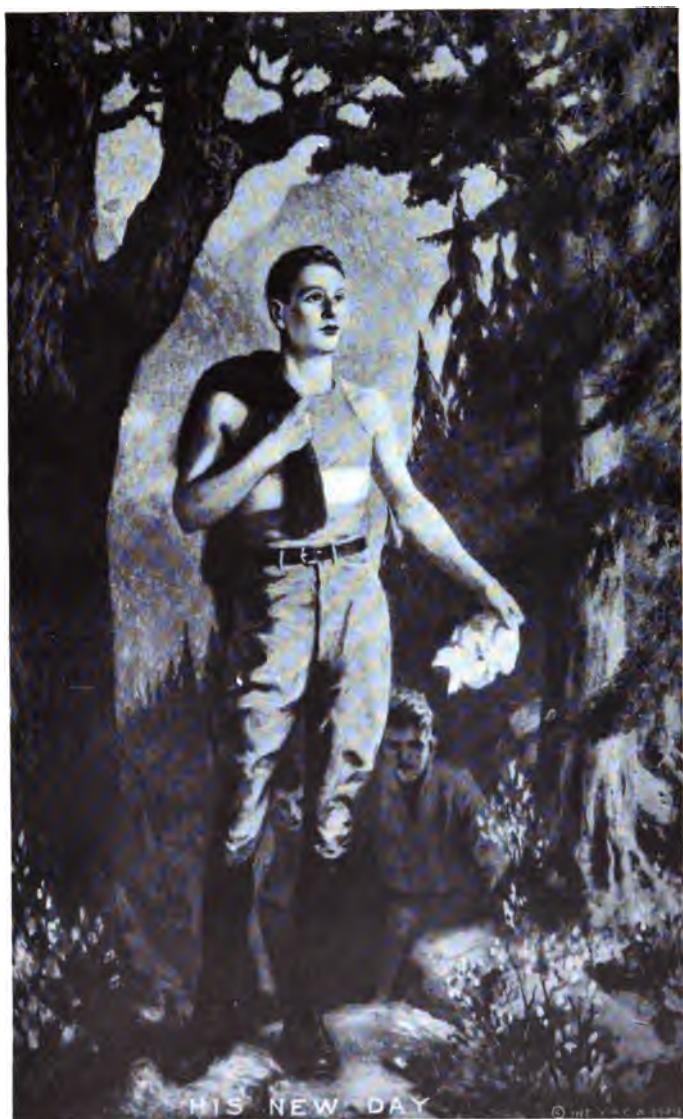
To help that other boy who gropes
✓ Along the road I just passed through,
Storm-swept with feelings strange and new;
Help him to realize his hopes.

And now life calls me to a quest,
✓ To love, to laugh, to work, to play,
To serve, to sacrifice, to pray.

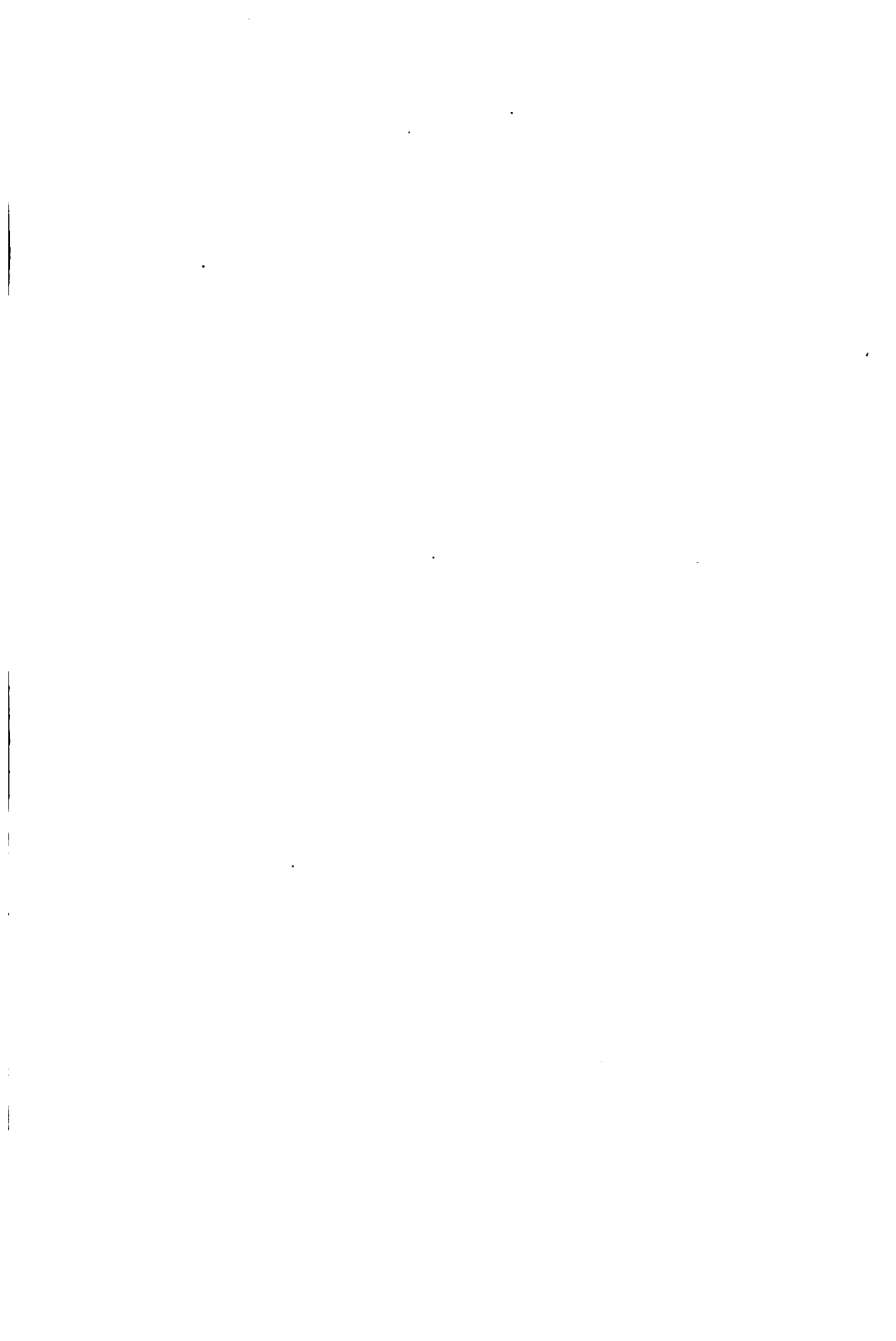
He calls,—and he shall have my best.

(Eugene C. Foster, in *American Youth*.)

I've Took it upon Myself.



YOUTH SEES THE VISION SPLENDID
(Palmer, His New Day)



ADDITIONAL READINGS SUGGESTED

Chapter I—Hillis' *A Man's Value to Society*, Chap. X, Visions That Disturb Contentment.

Chapter II—Kent's *Life and Teachings of Jesus*, pp. 49-56. Farrar's *Life of Christ*, Chap. VII, The Home at Nazareth.

Chapter III—Consult Bible Dictionary on "Bread" and "Loaves."

Chapter IV—King's *The Way to Life*, pp. 13-48.

Chapter V—Kent's *The Life and Teachings of Jesus*, pp. 159-67.

Chapter VI—Rauschenbusch's *Christianizing the Social Order*, pp. 412-418, on The Conservation of Life.

Chapter VII—The Y. M. C. A. *Handbook for Comrades*. Read pp. 1-80 on The Christian Citizenship Training Program.

Chapter IX—Consult Bible Dictionary on "Almsgiving," "Fasting," etc. Fisk's *Finding the Comrade God*.

Chapter X—Discovering in Prayer Our Way to God.

Chapter XI—Moxcey's *Girlhood and Character*, p. 266ff.

Chapter XV—Consult encyclopedia on The Society of Friends.

Chapter XVI—Peabody's *The Christian Life in the Modern World*, Chapter on The Christian Life and the Modern Family. Kent and Jenks' *Jesus' Principles of Living*, Chapter on The Family and the Beloved Community.

Chapter XVII—Article in *The Christian Century*, March 9, 1922, by Sherwood Eddy, on Putting Christianity into Industry.

Chapter XIX—Rauschenbusch's *Christianizing the Social Order*, Chap. VI, The Tragedy of Dives.

284 ADDITIONAL READINGS SUGGESTED

Chapter XX—Kent and Jenks' *Jesus' Principles of Living*, Chap. IX, The Citizen and the State.

Chapter XXI—Van Dyke's poem, *The Tiling of Felix*.

Chapter XXII—Fosdick's *The Meaning of Service*, Chap. III, The Strong and the Weak.

Chapter XXIII—Consult Bible Dictionary on "Samaria and the Samaritans."

Chapter XXIV—Fosdick's *The Meaning of Service*, Chap. XI, The Motive of Gratitude.

Chapter XXV—Consult encyclopedia on John Howard. Hillis' *The Investment of Influence*, Chap. VIII, Renown Through Self-renunciation.

Chapter XXVII—Rauschenbusch's *Social Principles of Jesus*, Chap. XI, The Cross a Social Principle.

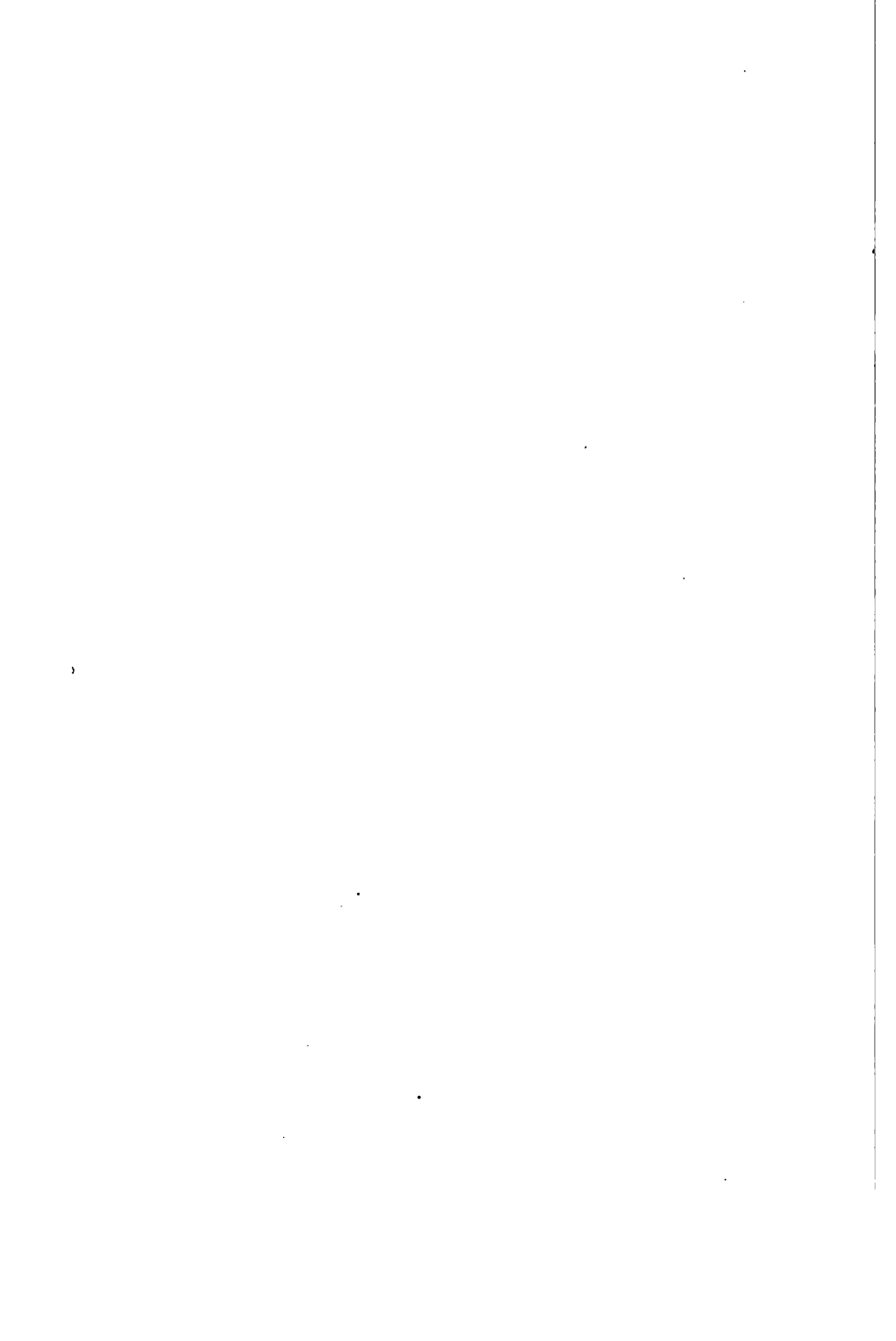
Chapter XXVIII—Fisk's *Finding the Comrade God*, Chap. V, Finding the Comrade God by the Help of the Christ.

Chapter XXXI—Fisk's *Community Forces for Religious Education*, Chap. VI, The Moral Reactions in Intimate Friendships.

Additional references will be found in the Teacher's Manual accompanying this textbook.

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